



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









**THE**  
**HOPE OF THE WORLD**



# THE HOPE OF THE WORLD

*AN ESSAY*  
*ON*  
*UNIVERSAL REDEMPTION*

BY  
WALTER LLOYD

LONDON  
KEGAN PAUL, TRENCH, & CO., 1 PATERNOSTER SQUARE  
1881



^ 4 6 4 4 .

*(The rights of translation and of reproduction are reserved)*

BT  
775  
.L5

## CONTENTS.

	PAGE
I. INTRODUCTION . . . . .	1
II. THE GOSPEL OF THE LORD JESUS . . . . .	13
III. THE GOSPEL ACCORDING TO ST. PAUL . . . . .	23
IV. JUSTICE AND MERCY . . . . .	40
V. SIN. . . . .	44
VI. SALVATION . . . . .	57
VII. WHAT SHALL I DO TO BE SAVED? . . . . .	73
VIII. THE UNIVERSAL DELIVERANCE . . . . .	84
IX. FAITH . . . . .	102
X. HOPE. . . . .	123
XI. CHARITY . . . . .	145
XII. THE OUTER DARKNESS . . . . .	154
XIII. THE WRATH TO COME. . . . .	174
XIV. THE JUDGMENT . . . . .	180
XV. UNIVERSALISM . . . . .	187
XVI. THE LIFE TO COME. . . . .	193



# THE HOPE OF THE WORLD.

---

## I.

### *INTRODUCTION.*

IN writing the following pages I have been governed by a desire to call attention to some of the mistakes which seem to me to be at the bottom of orthodox opinions about 'Evangelical' Christianity. There are learned and exhaustive works written upon the subject which in a more conclusive manner demonstrate the views I advocate, but the discussion is generally confined to learned theologians, and the religious public have but little inclination to wade through long and, to them, often wearisome discussions. So I have ventured to hope a brief and plain examination of some difficulties may help those who find it hard to rid themselves of many painful doubts, for not a few persons are perplexed by the seeming

validity of arguments advanced by orthodox teachers in favour of doctrines which are the source of intense distress to sensitive minds. The support these objectionable doctrines receive from popular proof texts is, at least in many instances, only apparent, as I shall endeavour to show, and I trust that this will be sufficient excuse for the departure from the method which I have generally adopted, for, while advocating certain views, I have found it useful to show that they are not to be hastily disposed of by certain passages of Scripture which are commonly hurled at them.

Something like the monopoly of the word Catholic by the Roman Church is the restricted use of the word 'Evangelical' by the 'Low' Church; those who hold definitely the general doctrines of this party are proud of calling themselves 'strictly Evangelical,' and then refuse the use of this term to the 'High' or 'Broad' Church, and at least imply that neither Romanists nor Latitudinarians are Evangelical. As 'evangel' simply means good news, and evangelist a bringer of good news, it is, to say the least, somewhat presumptuous for one sect in the Universal Church to claim, and foolish for others to allow their

claim, to be the only bearer of good news to man. It may be found that on the whole the Latitudinarian has better news, a more cheerful and hopeful gospel for man, than the Evangelical, and yet he is not allowed to be styled the bringer of good tidings, not because his message is not good, but because it is not orthodox. But when we consider that orthodoxy starts with the doctrine of universal depravity and ends with the doctrine of eternal punishment, it is a wonder how it can profess to be cheerful, inspiring, or hopeful; for to rob man of his dignity and excite his fears is after all a strange preamble to a gospel. Of course the Evangelicals will say that these are not the only subjects of their message. 'These,' say they, 'are facts which we have to declare, but our message is also one of deliverance, and it is in this that the good news consists.' But it is no less a gospel which abandons sin and its consequences to a lower place in the order of Providence, and assigns the first and final places to God and holiness and heaven.

I therefore claim for every message which is given in the name of Christ to encourage, stimulate, and elevate, the description 'Evangelical.' So whether Roman, Anglican, Low

Churchman, Dissenter, or Unitarian, if a man preaches deliverance from sin, freedom from bondage, comfort to the afflicted, hope for the despairing, and mercy for all, he is truly *evangelical*, the bringer of good tidings to all people.

The question which is commonly stated by evangelical teachers, and which their theology has been an attempt, more or less successfully, to answer, is, 'What must I do to be saved from future punishment?' and it is constantly assumed, if a solution can be found to this query, that the individual believer has a ground of peace and comfort and personal assurance of safety upon which he can rest. To him, then, belong all the hopes and promises of the gospel, while those who have not arrived at the same solution, and rested upon the same means of salvation, are eternally lost.

I might quote from orthodox writers passages beyond number illustrating this thought, but the first passage in Baxter's celebrated 'Call to the Unconverted' seems to state the ground of nearly all modern 'Evangelical' preaching: 'It hath been the astonishing wonder of many a man, as well as me, to read in the Holy Scriptures how few will be saved, and that the greater part even

of those that are called will be everlastingly shut out of the Kingdom of Heaven and be tormented with the devils in eternal fire.' And this conception of the gospel is held not only as orthodox but as a very consoling truth by many of those who feel themselves safe in the correctness of their belief and practice. In a pamphlet of the subject Professor Rogers, of the Metropolitan Tabernacle College, says : 'Thousands and millions have been saved, and the saved have found no hindrance to their faith and hope and love and joy in the preaching of the old doctrine.' That is to say, the thought of the awful fate awaiting others has never cast even a shade of regret across their own satisfaction and happiness. It is in opposition to this spirit that I have been prompted to write this essay, but in attempting to prove the unreality of the doctrine of eternal punishment I have unavoidably been led to discuss the nature of true religion, and many mistakes which bear relation to this fundamental one.

It is manifest that such an idea of Christianity as Baxter's cannot endure much longer : the truth of it is being tried before the searching investigation of the world, for the *world* is demanding a solution to *its* cry—'What must *I* do to be



saved?' The question is more than a personal one: it is a question of the race—of Humanity.

Let a man say 'I am saved'—or 'I am safe,' for that is what he commonly means—'I am at peace;' 'I can look forward to the next world with satisfaction;' and is that all? Can he rest in that without asking, What of these others, these my brethren, the great human family? The vast Christless multitudes who have lived and are dead, who are living and who are dying, what is becoming of them? To this the religious teacher has had but one answer—'They are lost.'

The effect produced upon the mind of the earnest inquirer by such an answer may vary considerably. Sometimes it is received as true and in the manner which characterises those who are commonly called Calvinists. They rejoice that they are chosen, selected from the many, and that they are the privileged recipients of God's mercy and grace, while the rest of mankind is to bear the brunt of His wrath. But it is all of grace, they say, and they shut themselves up contentedly in placid security while they believe the world is hurrying with countless myriads to eternal torment according to the pleasure of God; they can do nothing but rejoice in their own safety, and leave the rest of the world to the devil.

Again, it is received by more generous minds as true, but with them the belief obtains that it is not an irrevocable decree that sentences men to perdition, but that if they are brought into the light of the gospel they may, if they will, be saved. And in such cases, like that of Wesley and other modern evangelists, it creates a burning zeal for the 'salvation of souls' which no difficulty, hardship, or opposition can quench. This second idea has done a great deal to eradicate the first from Protestant theology. The Arminianism of Wesley and others has almost swept away the Calvinism of their Puritan predecessors. It remains now to be seen whether the ordinary evangelical views are to be regarded as final, whether the doctrine of conditional free grace, which has been the theme of evangelists for more than a century, shall not itself give way before a freer, grander, and more God-like interpretation of that gospel which claims to be the bringer of good tidings of great joy to all people.

A third effect of this assertion of the eternal reprobation of a large portion of our race has upon men's minds is to cause them to reject the gospel altogether; they cannot reconcile the possibility of such a destiny of any creatures

with the idea of a just and holy and loving God.

A last effect is to cause men to inquire, as I propose to do, whether there is not in the Gospel itself ground for certain hope that none will be eternally lost; that while there is a fearful shadow of overhanging doom, the Gospel is the promise of deliverance. For what has been accepted and acquiesced in without protest by the Church, though not by the world, until now, is now received not passively and unsympathetically, but with anguish that is almost unspeakable by those who attempt to realise the meaning of the orthodox doctrine—that the vast majority of the human race are doomed, hopelessly doomed, to eternal pain, or endless degradation and Godless existence.

The question, if it is to be answered at all on Christian grounds, must be answered by the word of God itself. The doctrine is professedly derived from the New Testament, and if we receive it as the key to the mystery of human existence we can go nowhere else for an answer. If we reject the New Testament, there is nothing but a blank; if we receive it, the question we have to ask is, What is the hope it offers?

I do not suppose that what I have to say in these pages will finally settle the answer to this question. I only put forward some thoughts on the subject which I trust others may be able to pursue further. I am anxious to present the question in what appears to me to be the true light, to insist that theologians have confined themselves to foregone conclusions and have accepted without question dogmas which are opposed to the necessities of the world; but the heart of mankind will make its beatings felt: it will not be kept down and pinioned and stifled by words; it inquires for, and it will never rest satisfied until it knows, the facts of its existence and relationships.

We believe that Christianity has an answer for the questioning of the soul, and that those who reject Christianity are rejecting the true light which has come into the world. It is our duty as Christians to dispel, as far as possible, the darkness with which the ignorance and superstition of our forefathers have surrounded the Gospel. I write for Christians as well as for the world, we are devoted to the cause of one Master, and seek in His name to reconcile the world to God; but I cannot shut my eyes

to the fact that the mistakes His followers have made are the cause of the alienation of many who would otherwise with ourselves also have been His disciples.

It may be objected to by some readers that I have entirely overlooked the historical aspect of the question, and make no reference to authorities, ancient or modern, on one side or the other. I need hardly do more than say that this apparent omission is made with the most deliberate intention. In the first place, I am quite aware that in the main the authorities, such as they are, in the Church are agreed upon the orthodox view of the subject, and all that can possibly be said about them or gathered from them is done by Dr. Pusey in the appendix to his recent essay, 'What is of Faith, &c.' Further, the reference to and acceptance of authority simply abolishes all excuse or necessity for writing, and sinks every attempt to make a re-statement almost to an absurdity, an illustration of which may be found in the volume of sermons on the subject by the Dean of Norwich, in which he says, 'and if, in writing on a very difficult and arduous subject, I have inadvertently made any assertion contrary to the mind of the Church of England as expressed in her articles

and formularies, or at variance with any sentence of the Universal Church as represented by the first six General Councils, I desire to retract such assertion and to submit my judgment on the point in question to what has been ruled by wise and holy men of old.'

I cannot admit that any one human being or any gathering of men can have any authority in matters of religious belief and opinion over any other man or set of men. One is equally entitled to a hearing as another, and only so far as his teaching commends itself to the conscience and reason of others is it worthy of attention, and I put forth my opinions only on the same ground. If they give light or strength or consolation to any, I claim that as my justification, for on that, and on that alone, I rely.

For much the same reason I abstain from referring to any great extent to modern authors, as, whether I agree with them or disagree with them, I prefer to let my words speak for themselves. To take Canon Farrar as an example, he would serve me but little, for he does not go far enough for me, as he goes too far for Dr. Pusey, who says of him, 'In rejecting Universalism he virtually gives up all the arguments which Univer-

salists draw from texts of Holy Scripture or from *à priori* reasoning.'

I am glad to admit that many recent contributions to the controversy have succeeded in removing a great deal of prejudice and answering many objections which are not fully dealt with here. It may be thought that so much has been written and said so well and so forcibly that there is no need for another contribution to the discussion. I only answer that any real and sound contribution to the discussion is worth receiving, and if mine is such that is sufficient excuse for its publication. It will also be seen by those familiar with the literature of the subject that I approach it from a somewhat different point of view, and that while Canon Farrar and the Rev. S. Cox have done good service in the demolition of the doctrine of eternal punishment, I seek rather to advocate a definite and hopeful scheme of universal redemption. But even if I followed more closely than I do the path marked out by others, I should still be justified in my attempt, for I am convinced that it is only by the reiteration of repeated blows that moral ideas are impressed lastingly and beneficially upon the great heart and conscience of mankind.

II.

*THE GOSPEL OF THE LORD JESUS.*

WHAT was the doctrine Christ committed to His disciples for universal diffusion when He said, 'Go ye into all the world and preach the Gospel to every creature'?

Examining His own words, judging by His own life, we ask what was the Gospel, the message, He brought to sorrowful, erring, hopeless humanity?

I do not believe that this Gospel was the strange message to which we have been so long accustomed to listen, which 'message of mercy,' as it is called, is so frequently little better than almost hopeless denunciations of wrath and dreadful threatenings of everlasting perdition, 'the vague promise of some better thing unknown, mingled with threatening, and obscured by an unspeakable horror.'<sup>1</sup> With the right understanding and place of the doctrine of future punishment I shall deal presently, but now we

<sup>1</sup> Ruskin.



are inquiring, What was the message sent to bring joy and peace and righteousness on earth?

There seem to me to be three particulars in which the Gospel consisted—or rather in the announcement of which the Gospel consisted, for we must bear in mind that the Gospel is only the statement or exhibition of certain truths which have an independent existence: they would have been none the less true had they not been made known, but the announcement was necessary for them to be planted in the world's consciousness for the regeneration of mankind. But it is necessary to keep in mind the distinction between a truth itself and the words in which it may be conveyed, as so much misconception of religious truth arises from the want of distinguishing between the words and the truth or fact which is pointed out by them.

The three most important statements of the Gospel which constitute its good tidings, and which are fraught with comfort and hope for man, are these—

The spirituality of religion;

The universal love of the Father; and

The doctrine that in Christ the Father was manifested to the world.

I. Jesus gave us the key to His mission as a preacher of the Gospel—He was sent to enlighten, to comfort, to save mankind; not to warn us of doom, condemn us for our sins, or threaten us with perdition.

The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This day is this scripture fulfilled in your ears.

This was the message that Jesus had for the Jewish people; for the mass of the people, the poor unenlightened multitudes who gathered round him in the towns and villages of the Holy Land. These people were at that time the victims of a hard, lifeless, ceremonial, sacerdotal, unspiritual religious system, which had in it no healing for the broken-hearted, no deliverance for the captives, no sight for the blind. It was abject, hopeless, crushing slavery. From this He came to deliver them, and from similar, or even worse, conditions all mankind.

The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth,

for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.

The reception of this divinest of all truths would set them free from the servitude by which they were oppressed, and this liberation was the first absolute necessity of their spiritual life. And upon this truth our own spiritual freedom and the spiritual freedom of the world must ever depend, for it involves also another truth—that *man is a spirit* capable of knowing and worshipping God in his own nature; and those who would lead man to God must remove everything formal and ecclesiastical and sacerdotal, and leave his spirit free to worship God in the only way that spirit can worship and commune with spirit. And all other freedom flows out of this—the inherent right of every living soul to be free because he is born a free spirit into the world; and slavery and serfdom and priestcraft are unutterable wrongs, not merely because they are opposed to the well-being of society, but because they are opposed to the nature and rights of each individual soul. This is the Gospel of Freedom. Thus it is truly said, ‘Whom the Son maketh free, he is free indeed.’

II. The universal love of the Father. The

righteous Jew knew that God loved him—‘I love them that love me’ was his comfort. But Jesus brought a new message; a startling message of mercy and love which really meant this: ‘Your heavenly Father loves them who do not love him, I love them that hate me.’

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, *that ye may be the children of your Father which is in heaven*; for if ye love them which love you what reward have ye, do not even the publicans the same? *Be ye therefore perfect even as your Father which is in heaven is perfect.*

What shall we say, reverently, to draw the true inference from the words of Christ—if God loves them who love Him, do not even the publicans so? Beautiful as reciprocated love is, it is not the highest. The perfection of God consists, so Christ Himself tells us, in His loving them who do not love Him. Theologians may tell us that God only loves those who love Him, those who believe in Him, those who serve Him; but Christ, the author of the gospel, assures us, and bids us build our own lives upon the same heavenly plan, that the most perfect manifestation of the Divine nature is in the Father’s love for those who make

Him no return: '*For He is kind even to the unthankful and the evil.*' Depending upon this is the unchangeableness of His care and providence: '*For he maketh his sun to rise upon the evil and the good, and sendeth rain on the just and on the unjust,*' and it was out of this infinite love that redemption sprang. This is the Gospel of Love.

And thirdly, the Gospel consisted in the statement that Jesus Himself was the living revelation of the Father to mankind, and that obedience to Him was the way to knowledge, and peace, and blessedness, and hope, and eternal life.

I am the light of the world; he that followeth me shall not walk in darkness, but have the light of life.

No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him.

Now we believe, not because of thy sayings, for we have heard him ourselves, and know that this is indeed the Christ, the saviour of the world.

Believest thou not that I am in the Father and the Father in me? Believe me that I am in the Father and the Father in me.

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

We thus see that Jesus proclaimed Himself to

be, and was believed to be, the image of the Divine on earth, the revealer of the Eternal Father to mankind. To understand the whole depth and force of this gospel we have to comprehend the character of Jesus, to know His disposition towards mankind, to appreciate the infinite love and ineffable tenderness and sympathy and compassion of His nature, and then to assure our hearts that this is the mind and disposition of the Father. Men live in doubt and dread because of their ignorance and their sin; terrible questionings arise as to the way in which God regards them; they wish to know Him, yet ever live in dread lest He should appear, till they learn that He was manifested to the world in Christ. Or they are in want and heart-sick with the crushing burdens and nameless unsatisfied longings of life; there is no one upon whom they can repose, there is no rest for the soul, and they cry, 'O that I knew where I might find him.' And Christ says, 'Come unto me all ye that labour and are heavy laden, and I will give you rest,' and they learn of Him and are at peace. And when the sense of guilt presses men down and they long for forgiveness, with what shall they propitiate God, with costly gifts, or oblations, or penance, or sacrifice?

Will the Lord be pleased with thousands of rams? Or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

No, nothing of the kind is needed to conciliate the Father; one word describes all we seek to know—*mercy*. Penitence on our side, mercy on God's side, bring reconciliation, pardon, peace. What has Christ, our Saviour, our Mediator, to do with this? We make no attempt to sum up all that He may have to do with the reconciliation of man to God. All the meaning of Redemption we do not know; a little we can see and understand;\* *all* is unknown. This much we see, that Christ has not made God merciful, but He has made man penitent. It was not God but man who had to be worked upon, and Christ has broken down his pride and fear and superstition; has given him light; has awakened his love; has thus made a way open and unobstructed for

\* A great deal of confusion confessedly exists on the subject of the atonement—we are taught that Christ's obedience was accepted by God as a propitiation for the sins of the race; but evangelical preachers constantly insist that men are to accept Christ as their substitute. The difference is considerable but clear. A penitent is not to accept Christ's obedience, but to plead it as a ground for consideration to which he personally is not entitled.

erring and guilty souls to approach the Father; has made penitence and therefore forgiveness possible; has given besides confidence, boldness, hope: and this for all our race; so that Christ is the Saviour of the world, and this is the gospel of reconciliation.

But this is only the starting-point for the life into which the gospel leads us. The more important part of Christ's work is that which followed His passing from our world—the gift of the Spirit. He declared that the kingdom of God is within us; He bade man look within and behold the divine law of his spiritual life; and man turning from his sin with penitence and faith, and opening his heart in love to the Saviour, found the promise true, and from within there sprang up a divine and holy power, giving light and comfort and hope and love; the spirit of Christ in the hearts of His obedient followers, a well of water springing up to eternal life.

And so we may sum up the gospel as embracing all spiritual truth under three heads, the triune work of the One God—the Universal Providence, the Universal Mercy, and the Universal Spirit. The providence embraces all His creatures, the mercy is known at present only to the



penitent and humble seekers after God, and the power of the spirit is felt and obeyed by all who are living the Christ-like life.

But the providence of God leads men to repentance, and repentance leads to spiritual life, and therefore the divine purpose of redemption is as boundless as the Eternal Providence.

### III.

#### *THE GOSPEL ACCORDING TO ST. PAUL.*

WHEN we come to the teaching of St. Paul, and find ourselves free from the local application of the doctrines of the gospel, we are best able to detect and appreciate their universal and glorious bearing. I hope to show by a brief exhibition of the leading principles of St. Paul's epistles that he believed and taught that the purpose of God in Christ was nothing less than the *universal reconciliation of all things to Himself*. This was the revelation God had given Paul; this was the hope which inspired him; this was the truth which filled him with gladness and admiration and love. It was this which prompted him to call all men to live holy lives; to strike in at once with the design of God and help forward the grand consummation of all things; it was this which gave him his hatred of spiritual bondage, his contempt for the priesthood, and his large sympathy for the Gentile world.

In the epistle to the Romans St. Paul shows that before God there was no difference between Jew and Gentile, that the human race was truly one race, with one history. He first argues that the unrighteousness of the Gentiles was inexcusable, as God had not left Himself without witness amongst them ; their knowledge had been less than that of the Jews, but they had had enough light to teach them the will of God—

Because that which may be known of God is manifest in them, for God hath showed it unto them : for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead : so that they are without excuse.

He shows that God, in condemning their sin and punishing them severely, was not acting harshly or unjustly, thus vindicating the righteousness of God.\* Having settled this, he affirms that the Jews were in no better position ; they had great advantages over the Gentiles, but he shows that the law had not made the Jews righteous, any more than that the absence of it found the Gentiles guiltless, quoting passages from the Hebrew

\* The 'righteousness' of God is the *justness* of God.

scriptures to prove that the Jews themselves were as sinful as the Gentiles.

Now what is the meaning of this? Is it not to show the common ground upon which all men stood before God—all alike inexcusably unrighteous, so that God would have been justified had He discarded the whole race which had been disobedient to Him; and the *righteousness* of God being displayed in the condemnation of all, His *mercy* is equally manifested in the redemption of all.

St. Paul further elaborates this argument, maintaining that the salvation is as wide as the sin; the restoration as extensive as the fall—

Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned; therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

In the natural order of his argument, he then proceeds to show that the condemnation, under which he had proved all men to be, was removed in Christ. He then discusses the case of the Jews. Was their rejection final and hopeless? Certainly not—

Have they stumbled that they should fall? God forbid! But rather through their fall salvation is come to the Gentiles to provoke them to jealousy. Now if the fall of them be the riches of the world, how much more their fulness!

For it was God's purpose to save them all, both Jews and Gentiles—

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these not now believed, that through your mercy they also may obtain mercy. For God concluded them all in unbelief, that he might have mercy upon all.

And having brought his argument to this magnificent conclusion, he bursts out in wondering gratitude—

O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out; For of him, and

through him, and to him are all things : to whom be glory for ever. Amen.

As the result of these truths, he exhorts his followers to lead a holy life. They are not under the law, nor under condemnation, but under grace—

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

We find the same current of thought in the first epistle to the Corinthians, though the way in which it is developed is different. The ‘gospel’ is in the famous fifteenth chapter, where St. Paul rests his argument upon the resurrection of Christ—

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

The inference, that is, this doctrine as the ground of a holy life, is stated in the last verse of the chapter—

*Therefore*, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

The spiritual result of redemption, the exalted life into which Christ conducts His followers, is dwelt upon in the second chapter of the epistle—

Now we have received not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God.

There then follows a discussion, based upon the principles thus briefly indicated, of various questions of doctrines and practice.

The second epistle to the Corinthians is mostly, apart from personal matters, occupied in the same way with the gospel hope and the spiritual life based upon that hope—

For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again.

This is indeed the sum of St. Paul's doctrine about the death of Christ. He died and rose again for all; therefore all ought to live to Him. And he exhorts the Corinthians to follow his own example in the pursuit of holiness.

The epistle to the Galatians is directed against the reintroduction of ceremonial religion, which

was spiritual bondage. St. Paul here shows how that the covenant of God with Abraham for blessing the world preceded the law, and that the law was only a supplementary and temporary expedient,\* and was abolished for ever by Christ. This leads him, as usual, to the one point, the assertion of the gospel, the redemption of man. And then follows an exhortation that they should abandon all trust in a ceremonial religion, their tendency to which he complains of almost with bitterness, and he beseeches them to seek a spiritual and real worship, united to a life of pure and spotless morality.

It is almost impossible to make any adequate comment upon the epistle to the Ephesians. At the time of its composition the mind of St. Paul seems to have been exalted to the most elevated view of God and His purposes ever reached by man; yet still he was able to find words to convey to us some idea of the thoughts and emotions which filled his mind. He begins by expressing his gratitude for the overwhelming display of the divine goodness in making known to them the divine purpose, and in calling them to be sharers

\* Of course we do not mean the moral but the ceremonial law.



with God Himself in the development of divine history—

Having made known to us the mystery of his will which he hath purposed in himself that in the dispensation of the fulness of times he might gather together in one all things in Christ; both which are in heaven and which are on earth.

Now of this dispensation he had already received, he, 'one of the first who trusted in Christ'; they also had trusted in Christ, and had received an earnest of their inheritance; and he prays for them that they—

May receive the spirit of wisdom and revelation, that the eyes of their understanding being enlightened they may know what is the hope of his calling and what the riches of his inheritance in the saints.

St. Paul first points out how they, the Ephesians, were formerly separated from the Jews—

Aliens from the commonwealth of Israel, having no hope and without God in the world.

They had no hope because they did not know of the intended redemption; they were to be redeemed, but they were ignorant, and consequently hopeless. But now Christ had come, and had destroyed the wall of division between Jews and

Gentiles ; the hope of God was no longer to be the possession of the Jews only, but the inheritance of the world—

He reconciled both unto God in one body on the cross, having slain the enmity thereby, and came and preached peace to you (Gentiles) which were afar off, and to them (the Jews) that were nigh; for through him we both (Jews and Gentiles) have access by one spirit unto the Father. *Now therefore* (here is the unity of God's purpose in Christ) ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

He still enlarges upon this theme till he reaches the sublime prayer on their behalf in the last verses of the third chapter—

That ye may be filled with all the fulness of God.

Having thus led them to the most exalted view of God, and their relation to Him and the relation of the world to Him, he does not forget to point out the practical consequences—

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.

And then, at length, urges upon them the fulfilment of the Christian law of holiness and love.

In the epistle to the Philippians we find a similar train of thought; he refers to the voluntary death of Christ, who—

Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

And the result of this is the supreme exaltation and universal sovereignty of Christ—

That at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth.

He then, as usual, dwells upon their relation to Christ; their conversation is to be such as becometh the gospel, they are the elect—

For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake.

He writes against servitude to ordinances, describes his own striving after the spiritual life, and the hope which cheered him on—

For our conversation is heaven, from whence we look for the saviour, the Lord Jesus, who shall change our vile body that it may be fashioned like unto his glorious

body, according to the working whereby he is able to subdue all things unto himself.

The Epistle to the Colossians is upon the same plan. It begins with gratitude to God for them, that they had become sharers of his faith and of his hope—

The hope which is laid up for you in heaven ; whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world. Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

But he strides on in his argument from the consideration of themselves to Christ's work in the universe—

By him were all things created that are in heaven and that are on earth, visible and invisible, whether they be thrones or dominions or principalities or powers ; all things were created by him and for him.

And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things on earth or things in heaven.

To preach this *reconciliation of all things* is the dispensation of God committed to him, Paul, to fulfil the word of God—

Even the mystery which had been hid from ages and

from generations, but now is made manifest to his saints.

He then goes on to show that in this life of faith and hope and love, ordinances can have no value, but heavenly affections are the only things which concern it, and these heavenly affections are to influence their every-day life and all their earthly relationships.

The main feature in the Epistles to the Thesalonians is the hope of the resurrection and the second advent of the Lord, but this hope is also to bear the fruit of holiness.

In the first epistle to Timothy it is the

Glorious gospel of the blessed God

which is committed to his trust—

Who was before a blasphemer, and a persecutor and injurious ; but I obtained mercy because I did it ignorantly and in unbelief.

And why was he not punished for his ignorance and unbelief? Because

This is a faithful saying and worthy of all acceptance : that Christ Jesus came into the world to *save* sinners, of whom I am the chief.

His exhortation to duty is again based upon this gospel—

For it is good and acceptable in the sight of God our saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

It is not, however, the ransom that is to be limited in its application, but the testifying it—the preaching of it—that was then necessarily very limited and committed to but few; but the salvation itself is for all—

Therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

From the second epistle to Timothy we need but quote in illustration of this same principle—

Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began: but is now made manifest by the appearing of our saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

In the epistle to Titus we have the same thought—

The hope of eternal life which God that cannot lie promised before the world began, but hath in due time manifested his word through preaching which is committed unto me according to the commandment of God our saviour.

And the consequence of this hope is—

That they which have believed in God might be careful to maintain good works.

And the gospel in the epistle to the Hebrews, by whomsoever it is written, may be summarised in a few words—

Christ, by the grace of God, tasted death for every man.

Became thus the destroyer of the devil, the antagonistic or death-producing power in the universe; and is now the high-priest of the human race.

By this survey of the main features of St. Paul's epistles we see that the same idea runs through them all, and a more careful and detailed study of them will only serve to confirm this conclusion. They contain his view of God in history,

•

his account of the divine order of the world, his Gospel.

He traces the development of God's purposes in the contemporaneous history of Jews and Gentiles, and shows how at this time they had both met in Christ, the symbol of regenerated humanity, and were to be fused in one future progress, purpose, and glorious consummation. The future of the world was to be the expansion and maturing and finishing of this plan of God, this redemption of the world; and he saw also that these things were the centre of influences radiating to the remotest spheres: '*things in heaven and things on earth*' being brought to a focus in Christ, the perfect man.

He saw also that in this development of God's plan of the moral universe he and his followers were called to be active and effective agents; that they were in the forefront of the ages; and that, under God, the future of the world depended on them. We know now what the world owes to them, and we can imagine what a burden this must have been to a man so prophetically gifted as was St. Paul; it was a glorious burden, the most glorious indeed that man had ever borne, but it required almost superhuman energy to sustain



it, and this energy was given to him; and he lived and died in order to fulfil the purpose which he so truly felt was committed to him.

There is one part of this burden with which his epistles have principally to do. He felt how difficult, how all but impossible, it was to keep these Romans and Corinthians and Galatians and Ephesians alive to a consciousness of their exalted vocation. He had to lift them by his teaching and inspiration to the conception of God and His purposes to which he had himself only attained after years of intense thought and often painful experience. They were already forging for themselves and wished to forge for others fresh chains in ordinances and creeds. He had to combat this tendency not only in his immediate but in all his successive followers; and yet, in spite of his most earnest efforts, the pure doctrines he taught have become corrupted, and the Church has made for itself systems of theology and ordinances in direct opposition to all the principles for which St. Paul so ardently strove. His professed followers make up systems out of sentences and phrases extracted from his writings, and neglect the broad and universal truths which he lived to diffuse among mankind.

His one aim was to exhibit the grace of God and the obligation of men, especially of those who believe. He does so historically and philosophically. He shows over and over again the simultaneous working of God in the history of Jews and Gentiles, and the fulfilling of all previous purposes, and the clearing up of all ancient mysteries by bringing them together in Christ. He then looks forward to the glorious development of the kingdom of God. He points to themselves as the first-fruits, elected as the primary agents in the grand crisis of humanity; and having laboured painfully and with all his soul to make this clear to them, he connects with it the obligation that is upon them to live this new life; to be examples in the world of humanity transformed by the spirit of God; to live themselves as the representatives of Christ on earth; not, however, as wielding His authority, but sharing His sufferings for the advantage of their race, and so exhibiting, as far as it was possible for them, the divineness of self-sacrifice and the reality of the life of God in Man.

## IV.

*JUSTICE AND MERCY.*

ONE of the most common fallacies of orthodoxy is the misrepresentation of justice and mercy. These two divine attributes are constantly described as being in a state of irreconcilable opposition. According to orthodox theologians, *justice* has only to do with punishment, and *mercy* only has to do with forgiveness. They do not see that it is often just to forgive and merciful to punish, and that what is merciful is just and what is just is also merciful. They confess that in condemning an offender it is *merciful* to take into consideration all extenuating circumstances, but I urge that it is also *just* to do so. In our rough and approximate administration of justice or law in human affairs, we are constantly unable to take much into consideration that ought to be considered, and our judgments and sentences are therefore generally unmerciful and

frequently unjust, but we must not apply our standard to the divine method.

In Scripture justice and mercy are not opposed, but united. And it must be admitted, upon consideration, that righteousness, truth, justice, are only modifications of or different representations of the same attribute; as, on the other hand, mercy, peace, love, are manifestations of another. But as there is no opposition between righteousness and peace, or between truth and love, neither is there between justice and mercy: rather they are inseparable; and to be without mercy is to be without justice, and to be without justice is to be without mercy.

The orthodox doctrine is that the justice of God was implacable and unrelenting and powerful, while the mercy was mild and kind and benevolent and helpless until some unique means of reconciling these contradictory attributes was found in the death of Jesus. Justice said, 'Punish, torture, slay.' Mercy said, 'Overlook, pass by, forgive.' This is very dramatic and interesting, but unreal and baseless, for it supposes that God was divided within Himself, and that love could be loving and unloving at the same time. That which demands punishment, pain, or death, with-

out relenting, is not justice; it may be vindictiveness, harshness, or even fear, but not justice. Justice is not hard, harsh, unrelenting, but considerate, kind, patient, gentle even as mercy is; for mercy is not mere thoughtless soft-heartedness, but restrictive and even stern in its kindness.

And our great trust in God is always founded, not only on the hope that He will be merciful, but on the certainty that He will be just. ‘Shall not the Judge of all the earth do right?’ is our final appeal against all inhuman theology or hopeless scepticism. He will rectify all wrong; he will punish us not beyond our demerits; all extenuations will be considered—birth, temptation, weakness, bias. ‘He knoweth our frame: He remembereth that we are dust;’ and to do so is both just and merciful, and therefore divine. Theologians talk glibly and unfeelingly enough of God’s judgments upon the wicked, of the final doom of the impenitent, of the ultimate fate of the ante-Christian heathen and the post-Christian infidel, but they forget to take into consideration either justice or mercy, and distress themselves and others with the image of an implacable judge and an unrelenting law, the substance of which,

thank God ! has no existence in the universe in which our lot is cast.

Attempts are made to reconcile orthodox notions of future and eternal punishment with justice and mercy, but such attempts always result in pitiful failures. We must either give up the doctrine of eternal punishment or else our belief in divine mercy and justice. Punishment of an offender is justice, but unending and unalterable punishment would be incompatible with any possible conception of justice, and utterly destructive of every hope of mercy ; for it is in the chastened spirit, the amended life, the tendency to better things which follow punishment, that the mercy of justice is seen. But where these are not, that is not. For us it is easier to believe that the idea of eternal punishment has arisen from the ignorance, the depravity, and the mistakes of the human mind, than to believe, as we must otherwise do, that justice is a mockery, mercy an illusion, hope a deceit, and love a dream.

## V.

*SIN.*

WE learn from the Bible that 'sin' is a condition into which man has fallen; and we learn from our own observation and experience that it is a condition in which he is still. This state is the result of disobedience to God, and is at variance with His eternal moral laws; and all the sorrow and misery of the world are the consequences of this disobedience. The gospel tells us that God looks upon man in this state with the profoundest pity, and desires man to be reconciled to Himself and saved from sin. But man having thus departed from God was lost, and being immortal was eternally lost, and was becoming further and further removed from God and holiness and happiness; the gulf between God and man must have widened eternally had not God Himself intercepted the downward path of man, and brought him into a way of regeneration and life.

The nature of sin accords with the threefold characteristics described in the New Testament—it is earthly, sensual, and devilish.

Sin—earthly—arises from the natural wants of the body and the ignorance and inactivity of the spirit. The ‘flesh lusting against the spirit and the spirit striving against the flesh’ presumes a spirit awakened to a consciousness of the oppression of the flesh, and contending for the supremacy which it is destined ultimately to achieve. But in unawakened men the spirit does not strive against the flesh: the flesh has it all its own way; prudence and the dictates of a selfish morality being its only restraints.

Sin—sensual—consists in seeking the gratification of the natural desire for pleasure and happiness in sensual things—in seeing, hearing, and feeling; in the indulgence of the animal sensations and appetites, the gratification of which may be right and necessary, but the indulgence in which is sinful and injurious.

Sin—devilish—seems to be of a different nature from the other kinds, as it seeks not merely its own gratification but the injury of others; it is envy, malignity, hatred. But the difference here is only in appearance, as this sin-



fulness arises from the same source as all other kinds, and is a necessary consequence of earthli-mindedness and sensuality. It is the hatred of those who are, or who seem to be, in the way of the attainment of our own selfish, earthly, and sensual ends. They spoil our world, and therefore we hate them. We cannot include them in our scheme of life, and therefore we wish them removed. Hence it is truly said, 'He that hateth his brother is a murderer.' For hate is the desire to destroy that which is obnoxious to us.

Earthliness is the ill-regulated yielding to the necessary claims of bodily life.

Sensuality is the unrestrained indulgence in the gratification of natural desires and passions for the sake of pleasure.

Devilishness is envying and desiring to destroy the existence or well-being of others.

Against sin the wrath of God is revealed, but it is a righteous wrath, which will not ultimately destroy, but by correction will save. For it is the wrath of the Father, and a Father's wrath proceeds from and does not go beyond a Father's love.

This opposition to sin in God which is perceived by man has produced in his self-condemned

soul a guilty, abject fear, which prevents him returning to God. He sees the punishment, and fears destruction. For sin has inevitable consequences: it has produced in the individual and in the race disease, disorder, pain, and ruin. This, observed by man amongst the heathen, was known as the Nemesis or avenger which waited on every act committed by man. Amongst the Jews it was known as the 'wrath' or 'anger' of God, and all the consequences of sin were thus attributed to the divine wrath.

There is, however, a closer connection between sin and its punishment than the attachment of an arbitrary penalty to the infraction of law. If we commit sin which causes disease, in the very act of committing the sin we produce the disease, and thus both the sin and its punishment are one and inseparable; and as all sin, error, wrongdoing, call it how you will, inevitably produces disorder and ruin, so in the commission of the first we are the authors of the second, and sin is itself its own avenger. Retribution is no arbitrary reward or punishment; the consequences of every act follow a natural, divine law.

So the sentence 'The day thou eatest thereof

thou shalt die' was not an arbitrary threat, but a prophecy of the inevitable spiritual result of disobedience. The sin consisted in man yielding to his own will in preference to the will of God. It was choosing licence before law, even though the law was love. The desire to know and to be conquered the inclination to obey and to love, and henceforth the soul must find its way back to God by a painful struggle against the knowledge of evil, and a terrible conflict with the evil itself; but when it again finds God, the only proper object of its affection and obedience, a palingenesis or new birth takes place.

In the individual faith is the instrument which brings this consummation about, and faith in Christ, for Christ is the manifestation of the divine love. When the right appreciation of the overwhelming force of divine love as manifested in the divine self-sacrifice dawns upon the human heart, it *believes in* the love of God, and the belief saves it, because it creates a divine impulse which sets the soul back on the road to God, and brings it into immediate contact with Him, and then love and obedience are the ruling powers of life, and Eden is brought back again to earth.

The consciousness of such a divine order in

the world—not merely the connection between, but the identity of, sin and misery and righteousness and happiness—is opposed to the assumption that everything is wrong this side of the grave, and that a future judgment is necessary to make an arbitrary readjustment of the present unjust state of things. The Hebrew Scriptures are the grandest witness to a retributive justice in this world. They exhibit the divine economy in the government of men. It was not, however, that God was only present in the Jewish nation, visiting iniquity and rewarding righteousness. He has been, and must ever be, doing the same in all the world; but in the Bible the process is unveiled. We see God moving behind the ever-changing drama of human history, and condescending, as it were, to stoop, and through the mouths of the prophets to vindicate His doings among the sons of men by showing the motives of His government, exhibiting the eternal righteous law by which men are judged, rewarded, and punished. Sorrow may come without respect to crime; this life at its best is imperfect, and pain may sometimes be for purposes of discipline and of development alone: it is by no means always punishment. But the

calamity or pain which follows sin is punishment ; it is retrospective, and waits on crime. But even this is never punishment alone ; it always carries discipline with it. When it comes as the chastisement of guilt, it comes for the correction, the reform of the criminal also. True punishment thus looks both to the past and to the future ; it chastises and reforms. If it were merely punishment—that is, penalty—and not correction, it would be vengeance, which wise punishment never is. The mistaken notion of the ‘wrath of God’ is that it is only *supreme revenge*. The true idea is that it is deserved punishment administered with a view to chastise and also reform the criminal. God does not mean to destroy but to reform mankind.

The question may be put—‘If there is no future punishment, where will great sinners receive their deserts? We can imagine that we may be pardoned, that even those who do not believe as we do, who are not prominent in sin, and the poor and ignorant and neglected, may be reached by God’s mercy and pity—but the violent, hardened and unrepentant sinners, can God have mercy upon these?’ This question assumes that justice demands a future retribution, a point

with which I have yet to deal. I confine myself for the present to the evangelical view. I inquire what is the difference between such as I have just described and ourselves, if we can either complacently or thankfully consider ourselves less sinful; for God seeth not as man seeth, for man judgeth by the outward appearance but God looketh at the heart; and this brings me at once to the root of the matter—which is, *that the condition of the mind and not the outward act is the real measure of the offence.* This is fully dealt with by Christ in the Sermon on the Mount. So it may be, nay, most certainly is, that some who think themselves clean are as impure in the sight of God as those from whose presence they shrink with loathing. How many who have never dared to enter a brothel have committed adultery in their hearts! How many who have never taken from another that which was not their own have coveted intensely their neighbours' goods! How many whose hands are pure from blood have often been angry with a brother without a cause!

Let us pause before we talk of great sinners and their deserts. 'There is none righteous, no not one.' And so we should remember that in the sight of God there is but little difference between

one and another, and where there is a difference it is not an absolute one but a relative one, as between man and man, not as between man and God; *the difference is one of degree, not of nature.* And when the difference is most marked, who made us to differ? What have we that we have not received? Why have some sinned more than we? Because we have been less subject to temptation—or we have been under more restraint—or have had less natural bias towards evil; and at the best and either way have received more of the grace of God which has kept us from the worst forms of iniquity; and so if we be forgiven, why may not the worst and vilest of sinners? ‘For all manner of sin shall be forgiven unto men.’

*There is nothing in the nature of sin which necessitates either its eternal duration or the eternal duration of its consequences.* As to the nature of sin itself, it is the assurance of the Gospel that it is not eternal, neither is there anything in its nature that I can see might not be averted and destroyed. That holiness which believers seek here might be reached by all in a more advanced state of existence. The earthliness of sin would be no more if the body existed under changed conditions and the spiritual perceptions were cleared of the

obscurity which the flesh now surrounds them with. The sensuality of sin would be no more when the spirit sought and found pleasure in that which is divinely spiritual instead of allowing the body to minister to its pleasure in sensual indulgence, and then the devilish sin, the hatred of others, would have no further cause to exist; as indeed it ceases now when we cease to be earthly and sensual—holiness and love are inseparable. The existence or conduct or well-being of others cannot interfere with our happiness, and therefore there can be no cause for hatred; on the contrary, the existence and well-being of others is essential to our happiness when we are no longer living for the purpose of gaining merely selfish ends, for as self becomes less and less to us, others become more and more dear, till our love includes the very remotest, even our enemies; and the most fallen and depraved of mankind become the objects of our tenderest pity and regard. And so the hellishness of sin, that hatred which is the most awful sin of the world, would be utterly and eternally obliterated by the manifestation of the divine love and mercy to the emancipated spirit.

For there was a certain creditor which had two debtors; the one owed five hundred pence and the



other fifty, and when they had nothing to pay, he frankly forgave them both; tell me, therefore, which of them will love him most?

Simon answered and said, I suppose that he to whom he forgave most.

And he said unto him, thou hast rightly judged.

It is *forgiveness* and not punishment which is to *save* mankind.

The common conscience of mankind gives an emphatic denial to the doctrine of eternal punishment; and conscience cannot lie. As I have already said, sin and misery are inseparable in this world. I contend that the Bible both doctrinally and by illustration affirms the existence of retributive justice, stern and exacting in this life, and experience confirms the truth of the Bible upon this point. Therefore it is to credit God with injustice to declare that after the sinner has reaped the full fruit of his sins here there is to be super-added an eternal and undeserved weight of misery hereafter.

The idea of eternal physical torment is now almost entirely abandoned by enlightened Protestants, though it is still held in the most foul and revolting shapes by the Papists, by whom it was wrought into the form which until recently it has

almost universally kept. It is conceded that a state of sinfulness and unrestrained action of all that opposes God may be hell, and such no doubt is hell; but I am contending that the eternal existence of beings in such a condition as this is opposed to the Gospel as well as to the conscience of man: for Christ came, we are told, that He might *destroy* the works of the devil, and the universal conscience of mankind asserts a belief in a Divine Governor and the ultimate mastery of Goodness.

The doctrine of eternal punishment assumes that God cannot maintain order in His own universe except by the execution of penal laws; and the idea that an eternal state of suffering may serve a purpose in creation other than the mere punishment of the criminal, as that the exhibition of the divine treatment of rebellion may be a warning to others, is rather worse than better. The key to the doctrine is to be found in that depraved fear of God which it was one purpose of the Gospel to correct. The religions of heathendom, ancient and modern, have this element largely mixed up with them, and it is the solution of all their ideas of sacrifice and propitiation. Christianity started with a far higher and nobler

and more blessed idea, though so many of its professors have fallen into the same kind of error, which is the parent of all superstition and priest-craft.

The human mind, undelivered from a sense of guilt, always converges to this one idea—a terror of God ; but the final truth to which the purified consciences of Christian believers attained was that ‘God is Love.’ It is the assumed *anger of God against the race* that Calvinists say had to be appeased by a propitiatory sacrifice ; while the Gospel tells us that it was *the love of God for the race* which led Him to send His Son to be the saviour of the world ; not to appease divine wrath, but to reconcile man to God.

The Bible is God’s advertisement to His prodigal son, ‘Come back and all shall be forgiven.’ But the Hope of the Gospel is something more ; it is the assurance that man, the prodigal race, will return and be once more restored to home, to holiness, and to peace—ruined, starved, ragged, footsore he may be, but not eternally lost, not eternally dead. ‘He was lost and is found, He was dead and is alive again!’

## VI.

## SALVATION.

THOUGH I have touched upon this supremely important and misunderstood subject already, it will be well, in order to guard against any misapprehension, and to make my meaning clear beyond the possibility of a doubt, to give a fuller definition of it. It is, in fact, the misunderstanding of this subject which is at the root of *all* other errors; this is the keynote of the Gospel, and all other truths must be harmonised with it; so that according to our idea of this will be our conception of all other truths which together form the Gospel. I have already indicated that I understand the popular notion of salvation has for centuries been the idea of *deliverance from hell or future punishment*; that this life is the preparatory stage for the next, the next consisting of two possibilities, heaven and hell—all mankind, saints or sinners, the saints sure of heaven for them-

selves and equally sure of hell for the sinners ; sometimes not caring what became of the sinners so that they themselves were saved, sometimes caring very much indeed, and preaching hell first and afterwards salvation to all the sinners within reach of their voices. But whether the idea was entertained selfishly or unselfishly, this was and is the common notion : to escape by some means from a future hell into a future heaven. Thus, religion is supposed to have nothing to do with this life for its own sake, but only, as in some sort, a bargain for the next. If hell were to be avoided by good actions, good actions would be performed ; if hell were to be avoided by penances, penances would be performed ; if hell were to be escaped by gifts to the Church, riches would be given ; if hell were to be escaped by the profession of doctrines, doctrines would be professed ; if hell were to be escaped by prayer and religious observances, these things would be attended to. How hell should be shunned and heaven gained formed the one question of life, and the solution was supposed to depend, not upon the nature of God, but upon His ‘sovereign will.’ But as the will of God can only be made known by the agency of man, the conduct of men in the pursuit of

heaven depended upon their notion of the divine will, and this notion depended upon the religious teachers' interpretation of the Scriptures or tradition: and as many teachers interpreted these differently, so life was spent according to their teaching in penance, almsgiving, devotion, or credulity; and if the unfortunate victim of the fear of hell who had been taught by a teacher who interpreted the divine will one way fell into the hands of a teacher who interpreted it another way, it was often held desirable by some means\* to compel him to alter his opinions and change his practice; and so the body was often tortured or killed in order to save the soul or else to expedite its departure to the 'eternal pains of hell.' Of course this was carrying it to extremes, but if the doctrine is true it ought to be carried to extremes, for if a man's eternal happiness depended upon the performance of certain rites it would be doing him a kindness to compel him to perform them.

It will at once be said that we have got beyond all this, and that it is generally believed that the man who lives well will be saved, independently of such uncertain and fluctuating things as reli-

\* By murder if nothing else would do it. We may as well call things by their right names—a *martyr* on one side implies a *murderer* on the other.

gious beliefs and ceremonies. I should be very glad if this were true, but unfortunately it is not; for if we deduct the un-Christian world—the members of the Roman Church, the sectarians and formalists in Protestant communities—how many people have we left who believe that creeds and rites are not necessary to salvation? Simply an enlightened few. Granted that these few may constitute the intellectual centre of the world (we by no means under-estimate the importance of their influence), the religious future of mankind may depend almost entirely upon it; but at present the greater mass of Christians adhere more or less consciously to medieval notions. Even where *Religion* is properly understood to consist in *Goodness*, the old notion to some extent lies at the bottom of the conception of salvation. It is not the ‘orthodox’ man, but the righteous man, who will be saved at last, still holding to the thought that salvation is only the escape from future misery and the attainment of future bliss. Doubtless it will be asked, If that is not salvation, what is? And I answer in brief, ‘*Righteousness is Salvation.*’ I have shown that I do not believe that God, the God of whose nature we get glimpses only in the love and glory and beauty

which surround and fill our lives, I do not believe that He, who is Love, has anywhere in this beautiful universe a fiery, horrible prison-house in which living loving human souls are burned and tortured. O God! how men have lied in Thy name, and slandered and blasphemed Thee! Thou who art so tender that not a sparrow falleth to the ground without Thy notice, who in Thy watchfulness numberest the very hairs of our heads, whose gentleness is manifested in Thy care of the wayside flower, whose delight in giving pleasure to Thy creatures fills the heavens with beauty, and whose anxiety for their life fills all the earth with food for their support, and whose love led Thee to share all the sorrows and fears and bitterness of our lot! that men should say of Thee that Thou wilt torture Thine own offspring, and that Thou wilt so belie Thy name and relationship as to sweep Thy children into burning gulfs as pestilential refuse. God, who hast loved us, and whom for Thy love we love, help us to deny the lie men have published in Thy name, and to tell the poor wayward members of our race that Thou art their Father still, and Thou changest not: that Thou hast no torture-chamber, no charnel-house, no hell: but that Thou pitiest,



forgivest, savest: that Thy love is as boundless as Thy universe, as enduring as eternity, and as changeless as Thyself!

‘There is a dreadful hell,’ but it is *here* if men will but open their eyes to it; a pit of misery, where their worm dieth not and the fire is not quenched. *Sin*, in which souls are sunken, astray from God and from themselves and from the heaven which is all around them; out of this they must be saved, out of this Christ died to save them, and out of this they will be saved. *Sin* is perdition, righteousness is salvation. Righteousness is not the ground of salvation, nor the price of salvation, nor the reason of salvation; *it is salvation*.

Let us leave the next world out of our consideration for a time, and give our attention sympathetically to the misery there is in this world, and we shall soon see the hell in which souls are lying and the salvation they stand in need of. Consider the impurity, dishonesty, brutality, sensuality, drunkenness, selfishness, avarice, and pride, which are burning or crushing all the life and loveliness out of human hearts—making hells of our homes, and our world a pandemonium. These are not mere words; words are nothing;

they are quite inadequate to describe what we mean. They are *human lives*—sensual, selfish, brutal, dishonest *lives*! Is it not salvation to change these? To make the impure, pure; the drunken, sober; the brutal, gentle; the sensual, holy; the selfish, loving; the avaricious, charitable; the proud, humble? It is salvation to bring peace instead of war; love instead of hatred; sobriety instead of intemperance; justice instead of oppression; kindness instead of cruelty; charity instead of greed;—in one word, righteousness instead of sin. This is the work of Christ, the work of the Church, the work of God. Need we ask why so little has been done? Need we ask, as some do (not profanely either), what God has been about that He has done so little? The true question is, What has man been about that he has done so little? God will not do the work Himself which He has given us to do; we must do it ourselves; God will help us, but He will not do it alone, or if He indeed has to do it without us, woe unto us! This is the lesson that the last eighteen centuries' experience should teach us; it is as plain as any truth can be. If we follow our own way God makes us learn His by long and bitter discipline; Christ taught in no ambiguous

terms how we were to do God's work in the world ; and men have neglected it until their self-produced sufferings are driving them once again to their neglected task. It is so now ; the wickedness of Christendom is bearing its own fruit. What wickedness, do you ask ? The wickedness of those who have cared more for forms of religion than for human lives ; the wickedness of churches which have cared more for themselves than for the miserable world ; the wickedness of the rich oppressors, and the lovers of war, and the formalists and hypocrites. It is their wickedness which has left the poor to sink in ignorance and vice and crime ; the warriors have slain the innocent, the rich have left the industrious to starve, and the self-styled ' religious ' have shut up the kingdom of heaven against men. It is not difficult to see that the *life* based upon Christ's doctrine is salvation—salvation to the individual and salvation to the race ; a real salvation, very different it may be, but far more to be desired than the fancied salvation of the theologians. Men are actually in a condition which, apart from all consideration of consequences, is a miserable one—in many cases awful beyond description—and it would be awful beyond conjecture had not personal experience

brought us into contact with vice and selfishness and brutality in the most violent forms; men who are not saved from sin are in this false position, out of harmony with the purpose of life, and destitute of all true and permanent happiness. It is salvation to lift men out of this, and to bring them into reconciliation with God. The soul which once opens itself to God receives only blessedness, and all the strain and care and sorrow of life are but training the spirit for sublimer service and more exalted and enduring joys. This is salvation; this real reconciliation to God, not by an acceptance of doctrines or performance of rites, but in a life of righteousness—the living in harmony with the divine nature. This account of salvation is not only the Gospel account, it is natural, reasonable, true. It is frequently said that forgiveness of sin is salvation—that a penitent being pardoned is necessarily saved; the forgiveness may be the first step to salvation, but there is a higher word than pardon—‘*Go, and sin no more.*’ It is not the blotting out of the past alone, it is the redemption of the future.

The notion that salvation is deliverance from future punishment, as a reward for some acts (differing as widely as the imagination of man

can conceive), is incongruous and unnatural. There is only to be one explanation given by theologians themselves for this strange scheme, which indeed is no explanation at all. 'It is God's will,' they say. That is to say, it is an arbitrary plan of God, its inconsistency with the divine nature notwithstanding. Nothing can be more crude than the common account. According to it all men are born guilty. They are all to be punished in the next world unless they perform in this some acts dictated by a superior Being. What these acts are to be is the subject of endless controversy. Faith or works? What faith? What works? Who can say? The act may have no connection with either the guilt or the punishment—in fact, all three things may be of a dissimilar nature. The guilt is moral; the punishment, according to most authorities, is to be physical, and the way of escape may be one or the other, or neither, according to the wisdom or ignorance of the devotees and their instructors.

'What shall I do to be saved?' The man who loves and works righteousness is saved. How was he saved? By believing in Christ, by loving God. It is faith which saves a man to a righteous life. The man who loves and works

.

unrighteousness is unsaved, but not therefore eternally lost. For, as we have shown, according to St. Paul, the work of regeneration cannot cease until all creatures are saved. In the fulness of times God will gather together in one all things in Christ. But can God do it? Can God induce sinners to forsake their sins, and to become penitent and obedient? He cannot force them to it, that is certain; but is there no means of reaching their hearts?—of melting the most obdurate, of reclaiming the most abandoned, of drawing to Himself the most profligate? Is there not a way? Will not infinite love reach them? Does not even finite human love sometimes do it? Reckless, hardened, despairing souls are sometimes saved by a pitying look, a tender word, an outstretched hand—the heart is touched and saved. No human heart can finally resist the appeal of love. Pain, privation, scorn, hatred may be endured and resisted, but love is invincible. And it is the Divine love, as manifested in Christ, which is the ultimate and irresistible appeal to the soul. Everything else might be resisted, but the care, the regard, the pity, the *love* of God must be yielded to. The very depth to which a sinner may sometimes sink

in sin, while being in itself a most awful doom, will, at the same time, prepare him, by laying his heart bare to the innermost core, for the reception of the divine love and forgiveness. There is in every human heart, under all its hardness and selfishness and sensuality and worldliness, something that was made to harmonise with God. Love is the tone which, struck within its hearing, will awaken a responsive note. Feeble, piteous, it may be—only a low sad wail, but the soul which utters it is saved. It is the first yearning for God, and by-and-by will come the articulate voice, ‘I will arise and go to my Father.’ This is what we believe will take place in the heart of every child of man; this is the redemption which is to be universal, and Christ is the Saviour, who by His once manifested love and by His ever present Spirit is working out this result.

This is the salvation which Christians should seek for themselves and others here. That it is not always clearly and visibly seen to be so is, alas! too true. It is so frequently looked upon, not as salvation in itself, but as a condition of a salvation of quite a different kind. It is this mistake which dwarfs our Christian character

---

and narrows the borders of the kingdom of heaven. If we will only learn that the kingdom of heaven is here, and is to be extended here first and then hereafter, how differently we should do our work in the world. It is the hope of an artificial salvation hereafter which has blinded men to the need and possibility of a real salvation here. The false misery has obscured the true. Dreaming of a distant heaven men have too often been content to let their fellows remain in a present hell. We do not say that men should not hope for a heaven hereafter—quite the contrary; but if we first of all try to make a heaven here, we shall have more reasonable ground to hope for another. The true nature of it will be understood. We shall no longer walk amongst illusions, but live with realities, and we shall know, as the Apostles did, what it is to have eternal life.

There is scarcely a more inviting theme to dwell upon than the development and spread of righteousness in this world; to look forward to the age of universal peace and goodwill and holiness, and to say some words and do some works that will hasten its advent. It is hardly within the scope of my argument to dwell upon



it; it is included in the larger circle which I am attempting to describe. I do not believe it is a dream, an illusion. No, the world is growing weary of the rule of war, of greed, of vice. It has hardly yet made any attempt to rid itself of them, *but it is beginning to feel its disease* and to understand the true nature of its cure. Men are beginning to see that it is with men that the power now rests. It is a God-given power, but it must be used by man. It is men themselves who are their own curse, their own foes, their own destroyers. God has placed the means of salvation within their reach; He helps every effort that is made; He punishes men still for every sin. But the salvation of this world, in the sense of there being at some future period spiritual order reigning on earth, delightful as the prospect is, is not all that is meant by universal redemption. There is no limit to redemption; it is to be universal in the broadest sense. 'Things in heaven and things on earth' are all to be reconciled to God. By one man many became sinners; by one man also shall many become righteous. 'As in Adam all die, even so in Christ shall all be made alive.' It is not Adam's guilt but Adam's nature that we have

all inherited, and in which we all go astray. And it is Christ's nature that we are all to share, and in which we shall enter into immortality and eternal life.

In its highest and ultimate sense *salvation* is perfect obedience to the divine will, and this obedience is not servitude, but oneness of mind—acquiescence. It is the sonship; the sharing the divine nature.

Is this an illusion? Is there any ground for the hope of the fulfilment of this idea? Certainly, if Christianity be more than an elevated human moral system. *Christ* is the final perfection of the human spirit. What was once effected 'in Christ' is to be effected at last for the whole human race—that is, for human nature and all who share in it; because, though the race consists of an immense though not an infinite number of members, it is only one spirit, one nature; and what that nature is competent to reach in one instance, it is competent to reach in all. Therefore, when Christ affirmed 'I have overcome the world' He announced that the human spirit had at last attained the end for which previously it had ineffectually striven. The most serious problem which had vexed all

great minds was this,—Is the spirit to be quenched in the end by the world and the flesh? Which is the superior, this intelligence which aspires, or this material which drags the aspiring spirit down? And one after another had succumbed in the struggle and acknowledged his defeat; till at last the consistent obedience and self-denial of Jesus placed Him beyond the possibility of failure, and to the vanquished and struggling he sent hope and inspiration, as the human spirit in Him exclaimed, ‘I have overcome the world.’ The spirit is conqueror; the will is master. Life and immortality are brought to light; the problem is solved. There is an infinite and blessed life before every member of the struggling human race.

## VII.

*WHAT SHALL I DO TO BE SAVED?*

As I have said, generally speaking, nothing can be more vague than the prevailing ideas about salvation, and where they are not vague they are usually erroneous. As, for instance, in the Athanasian Creed, whosoever will be 'saved' means doubtless 'saved' from eternal torment, as it always does in the Roman and High Churches; and, indeed, if it meant anything else, the priestly power would have no standing ground; as in its first principle Sacerdotalism is a professed intervention between man and a Being, or doom he has reason to dread. But 'salvation,' as deliverance from hell, is as much an 'evangelical' doctrine as it is a Romish one. Ask any ordinary Evangelical Churchman or Dissenter what he means by being saved, and if candid he will say, 'I mean that if I were to die I should not go to hell but to heaven.' Mr.

Edward White has recently said, 'Salvation signifies being literally saved alive; saved from destruction of body and soul in hell; saved from being burned up like chaff in unquenchable fire.'\*

From this I totally differ, and understand the New Testament to mean by salvation, not deliverance from punishment, but deliverance from evil; in fact, a holy life, changed thoughts, practices, and habits. I shall be told that I am confounding different things, and that I make no distinction between salvation, justification, and sanctification; and I confess that I do make no such distinction as is commonly made; not because I do not understand the distinction, but because I reject it. I reject the common notion of justification; that which is called legal justification—the imputation of righteousness where none exists. This sort of justification obtains nowhere, not in earthly law; for a man is only 'justified' by his fellows when he is acquitted of any charge brought against him, and a man is only justified in the sight of heaven when he abandons wicked works. That is to say, justification is being *made* righteous, and not being *called* righteous, as sanctification is being made

\* *Life in Christ*, ch. xviii.

holy. Justification has the same relation to sanctification as righteousness has to holiness. Both are steps in the same life, differing only in degree. So we regard salvation, justification, and sanctification as all but synonymous, and justification as something different from forgiveness, with which it is often confounded; repentance and forgiveness being, if we may use the term, episodes in the Christian career, but salvation or justification embraces the whole tenour of the spiritual life.

We shall still find, however, that many Evangelicals are with us thus far—that salvation is the rectification of the life. They will admit that it is from sin we are to be saved; and yet even then we are met by another mistake. They speak of sin being taken away. They say truly that sin is the despoiler of human life and the chronic burden of the world, and that man wants deliverance from sin, and, in fact, has a Saviour from sin. But then they speak of *sin* as though it were a substance which could be transferred from one locality or from one person to another, instead of a course of conduct or a state of mind which is to be repented of and abandoned. For the divine spirit does not, in spite of human

nature, eradicate sin, but it co-operates with the human in its endeavour to free itself from sinful habits and practices ; or, to put it more correctly, the human must co-operate with the divine by repentance and obedience. *So a Saviour is not one who is sinless instead of man, nor one who bears the punishment of sin for man, but one who enables man to abandon sin.*

The Evangelicals will, however, most likely say that if the actual condition of human beings in a future state is an open question, and if the real meaning of salvation is not grasped by them, the *terms* upon which salvation is to be obtained here or hereafter are plain enough, and that is 'that a man must accept or rely upon the atonement of Christ.' This expression 'accepting the atonement' or 'accepting Christ' is itself strange enough, for what is actually sought is that Christ should accept us, and not we Him. And further, whatever may be the purpose and meaning of atonement, even from the evangelical point of view, it is understood to be something which God has accepted, and does not depend for its power upon our acquiescence. I admit, without attempting to explain, that Christ is called the propitiation, and men may be benefited by that

mystical work which is thus designated, but they are not called upon to interfere in it.

But I shall still be pressed with the question, 'What is to be our relation to Christ, and in what way are we to refer to Him in order to be saved?' In a word, 'What shall we do?' Then probably they will answer themselves and say, 'Believe in the Lord Jesus Christ.' And then if I ask what they mean by believing they will probably tread the same round of meaningless assertion and say, 'Accept the atonement.' I, too, am willing enough to say, in the words of the apostle, 'Believe and be saved.' But what do I mean by 'believe' if not evangelicalism? I say unhesitatingly that to me *believe* is synonymous with *obey*, and that otherwise it is without force or effect. A mere creed has no power to save or elevate. Resolution, action, obedience alone can do that. No doubt I shall be accused of forcing a meaning upon a word of undoubted simplicity, but such is not the case; for I might fairly base my argument upon the meaning of the word, but I prefer to take a wider and more impregnable ground. First of all I will give my definition, and then support and illustrate it by numerous and incontrovertible instances.



We are constantly in the New Testament exhorted to *repent and believe*, to have *repentance and faith*. What is *repentance*? It is a feeling of disapproval of our own conduct, a self-condemnation of our own life, accompanied with sorrow on account of it. And what is then required of us but a new course of conduct which will need no repentance; a life uncondemned either by ourselves or God; in one word, a life of obedience to (or faith on) the Son of God. For I say, *Faith is the point where repentance rises into obedience.*

The universal testimony of Scripture from Moses to Christ is that the one thing and the only thing God requires of man is loving obedience. The penances of sacerdotal churches and the mysticisms of evangelical churches are alike rejected by Scripture. Hear what Moses said—not in one place, but in numberless places, it is his one unfaltering word:—

And now Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul.—  
Deut. x. 12.

---

What is David's assertion about the acceptable life?

Lord, who shall abide in thy Tabernacle, who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart.

Of what is it that the wisdom of Solomon is always speaking, if it is not of the unique worthiness of a pure and upright life? and Isaiah knows no sacrifice but goodness, and has no hope but in righteousness.

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, and when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy rereward.—Isaiah lviii. 6.

Perhaps the most remarkable passage in the whole of the Old Testament, the one in which the question is most elaborately expressed and which more than any other seems to demand an *Evangelical* answer, is that in Micah vi.

Wherewith shall I come before the Lord and bow myself before the high God ? Shall I come before him with burnt-offerings, with calves of a year old ? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil ? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ?

Surely never was the religious yearning for divine guidance more pathetically expressed, and surely, if there were any sacrificial or mystical or *Evangelical* solution necessary, it must have been affirmed here ; but nothing is less mystical or conventional than the reply—

He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God ?

But I may be told that I have not yet reached the Gospel, and another order now prevails. Yet the Evangelicals themselves admit that the sacrificial theory is derived from the Old Testament, while we have shown that the highest thought in the Old Testament is anti-sacrificial. But we appeal with like confidence to the New Testament. The great forerunner, the Christ-like John—so Christ-like that men questioned whether he were not the Christ—had a message ; and what was it ?

Turn to the third chapter of Luke and see. Having warned and exhorted the people he awoke in them no small concern, and the one universal question fell again and again from their lips.

The people asked him, saying, What shall we do?

He answered and saith to them, He that hath two coats, let him impart to him that hath none, and he that hath meat let him do likewise.

Then came also publicans to be baptized, and said unto him, What shall we do?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do?

And he said unto them, Do violence to no man—neither accuse any falsely, and be content with your wages!

In effect, a most powerful sermon on Micah's words, 'to do justly, and love mercy, and walk humbly with thy God.'

For the last authority I turn to the greatest of all, and I ask Christ, 'What shall I do?' Here, at least, I shall find an answer—clear, holy, unfevered, universal—creed, sacrifice, rite, if necessary, will be told me now. Listen—

And why call ye me Lord, Lord, and do not the things which I say?

The Evangelical above all things holds that salvation depends upon calling Jesus 'Lord,' and he will not even listen to Christ Himself when He rebukes this fundamental error. Here is the truth, then, divinely stated: it is not the belief, it is not the confession, it is not the profession, it is the *obedience* only that is availing—

Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like.

You know the sequel—the *rock-built edifice is the obedient life*, and that alone—such is the divine declaration, and who shall gainsay it?

Let it not be thought that I despise the influence of a great belief, I only urge that it is not the condition of salvation—a man may be *helped by it* but not *saved for it*. The belief in the love of Christ, in the reign of Christ, in the divinity of Christ, has given a great impulse to many a man and many a time; but we must not depend on this belief nor on any other, however beautiful or transcendent it may be, for it is only in one form or another calling Jesus 'Lord, Lord!' For however beautiful or useful a belief may be, the one absolutely necessary thing is that we keep His commandments.

---

And here I can conclude by showing the unity of my doctrine. My argument is that obedience to Christ is salvation, and that ultimately, as the result of the love of Christ, he will win universal love and obedience—‘That at the name of Jesus every knee shall bow,’ not by compulsion, not by terror, not by force; but brought into willing obedience and worship, by persuasion, admiration, love.

## VIII.

*THE UNIVERSAL DELIVERANCE.*

I FEAR I may arouse some prejudices in approaching, however remotely, the aspect of theology which bears upon the nature and extent of the freedom of man. So much bitter and fruitless controversy has been waged around the subject that men are loth to have it revived. And yet of necessity it comes to the front in any attempt to discuss the nature of man and his relation to God and to the order of things in creation. It is one of the perplexing problems of life. Is man a free, God-like being, able to carve out for himself a career in the great universe? or is he a mere puppet in the hands of a despot, clay in the fingers of a potter? Is he able, in the grandeur of his freedom, to withstand and overcome all the moral forces of the world? or is he bound by destiny, and all his actions predetermined by a will other than his own? It is generally assumed that

between these questions there is no alternative, that one or the other extreme must be true, and no attempt is made to reconcile the extremes by finding a middle ground upon which these two apparent contradictions will be seen to be consistent.

With regard to the bearing of the doctrine of free-will upon man's salvation, Dr. Pusey has much to say; and he admits that this assumed absolute freedom of man, which he declares to be as absolute as God's, is the only difficulty in the way of universal salvation.

'The only hindrance to man's salvation is, in any case, the obstinate misuse of that free-will with which God has endowed him in order that he might freely love Him.'

'God wills that all should be saved if they *will* it.'

'The only difficulty in reason is the creation of free agents.'

'He willeth that we should be saved, but He willeth not to do violence to our will, which He holds sacred as the finite image of His own infinite will, free, after the likeness of His own Almighty will.' \*

This seems to me rhetorical and exaggerated. This unlimited, unrestricted freedom of man is

\* 'What is of Faith,' etc., pp. 22-28.



nowhere to be found, else we were as gods, and might defy the Almighty to the end, as some apparently do for a space.

The truth is that man is free, but that his freedom is also limited by circumstance. He is like a man in a well-equipped boat on a strong current, *go he must*; how he goes will depend upon himself. It is the complexity of our nature and relationships which makes it so difficult to understand them. If the elements were simple there would not be much difficulty in discerning the truth. If man were not free at all, destiny would be universally recognised as lord. If man were absolutely free there would be no need to consider in what way he is bound. But there is a perplexing mystery which few have clearly seen through. Taking the view we do of Christian doctrine, we should expect to find in it the key to this mystery, which should also be in harmony with that which experience teaches us of our own nature.

What, then, are the limits to man's freedom? The difficulty in answering this question seems to have arisen by supposing the limit is outside man himself, in a law, or fate, or decree. Man's freedom is in his own nature, and such bondage as he is subject to is imposed by his own nature also.

The limits of his freedom are only such as arise from the imperfection and frailty of his own constitution as a created being, and by the material circumstances in which he finds himself. But, of course, as this nature was given by God, and the continuance of human life is permitted by God, and the final purpose of life is the will of God, it will be said that the limit is consequently imposed by God in subjecting us to the bondage of this nature and these circumstances. And this is exactly what St. Paul says—

For the creature was made subject to vanity,\* not willingly,† but by reason of him who hath subjected the same in hope.—Romans viii. 20.

This subjection of man to imperfection, this limitation of his freedom by natural conditions, is of God: but then it is '*in hope*,' for a definite and benevolent purpose; not arbitrarily, for the exercise and display of God's sovereignty and the ultimate misery of many of His creatures, but '*in hope*.' This subjection is only temporary, and is part of the development of a wide and extensive purpose in which all creation will be blessed.

\* That which frustrates—imperfection—frailty.

† Not wilfully—not by any blamable choice of the creature itself.

And this will not be accomplished by the further limitation of man's freedom, but by the extension of it—

Because the creature itself shall be delivered from the bondage of corruption.

This was the purpose and the hope; it was subjected that it might be ultimately delivered. In its bondage it is being trained for freedom. In this subjection, and in all the disorder and distress and sorrow and misery which have grown out of it, there is an influence at work which will ultimately make free beings capable of appreciating and using their liberty rightly when they are finally and eternally emancipated from bondage. This bondage extends at least to all mankind, and the deliverance is to be coextensive. However we may interpret the word which is here rendered 'creation'\* — whether in some sense, '*rerum creatarum universitas*,' all created things; or only '*totus genus humanus*,' the whole human race—it cannot mean less than this last. And we know as a matter of experience that all human creatures are subject to this bondage, call it what you will—imperfection, frailty, corruption—and from this

\* Romans, ch. viii. v. 22.

all alike are to be equally delivered. It will be said, then, that I make nothing of human responsibility and guilt. By no means; I believe there is responsibility, and to the extent of the responsibility guilt is possible; *the* guilt in individual instances *I* am quite incapable of determining, *and I believe that there is an adequate retribution*, but limited in every case by the same limitation which attends all our acts—the limitation of this life. How *dare* we say that the punishment is not sufficient? Did ever a sinner live who at some time or other has not been made to feel ‘my punishment is greater than I can bear’?

Followers of Christ, those regenerated by the Spirit of God, already rise to a higher life, but this does not preclude the possibility of all others rising ultimately to the same sphere. All creatures are to be emancipated, set free from this imperfect state, and St. Paul had no doubt as to what direction they will take when so liberated; the freedom will be the ‘glorious liberty of the sons of God.’

And when is this emancipation finally to be effected? At or after death. By the death of this imperfect frail nature which Adam bequeathed us, and by the assumption of a perfect immortal

nature which God will give us, 'Who shall change our vile body that it may be fashioned like unto his glorious body.' The idea that death is liberation, that it is a necessary step in the development of life, is a natural one, to which the mind unprejudiced by distorted religious views always inclines. It may be asked, Is there, then, anything reformatory in death? We do not say there is, for in truth there is nothing reformatory in the universe except obedience to the divine will, but death may bring the disobedient to a knowledge of themselves and of God. In the awful solitude of that passage into the Unknown the naked spirit may see as it is seen, and look upon the sins of its earthly career with as intense a hatred as God Himself.\*

The process of spiritual development before death, the acquiring a higher control over the sinful imperfect nature, the subjection of the body to the spirit, is the Christian aim in the individual life. The work of what we call 'eternity' is begun here; we already have 'eternal life,' because life based upon divine principles must

\* 'What God does for the soul when the eye is turned up in death and shrouded, the frame stiffened, every limb motionless, every power of expression gone, is one of the secrets of the divine compassion.'—PUSEY.

necessarily develop infinitely, it can have no end. It is our highest being, and bears immutable relation to the ever-living God. But such life can only spring from conscious personal obedience to and union with God, and is the condition of those who, living by faith in Christ, are partakers of His life. But this is the natural direction of all life, the direction which all life will take when it is set free from the conditions by which it is now bound. There is nothing unnatural or anti-natural in creation but sin, and from this death is the universal emancipator—

He that is dead is freed from sin.

And as all men die, all men will be free, and the creation itself delivered. Nothing is to be destroyed, all things are in time to be liberated, and then they will go right for ever.

Evil is the repelling force in the spiritual world, and being removed all souls will gravitate towards the Eternal Good, that is God, from whence they sprung. Death is the necessary consequence of sin, because human sensual nature, being corrupt, nothing but the death of the body can effectually relieve the spirit from the bondage of sin and give it the opportunity of beginning a

higher life in an incorruptible and immortal body. For St. Paul goes on to show that even the 'sons of God' will not be fully liberated except by death—

For we know that the whole creation groaneth and travaileth in pain together until now, and not only (they) but ourselves also, which have the first-fruits of the spirit, even we groan within ourselves, waiting for the adoption, the redemption of our body.—Romans viii. 28.

So we see that in the language of the New Testament man is not altogether free: he is bound under sin, he is subject to vanity, and *life is the struggle for freedom.*

And what is our experience? Does it not agree with this? To begin with, it must at once be admitted that a large part of mankind are not and never have been morally free. For ignorance is absolute bondage. A man who has not known in any true sense the reality of his relation to God and his subjection to evil, but who, finding himself in evil circumstances, does not recognise them as such but accepts them as natural, can neither be considered free nor blamed for not seeking deliverance.

Then, again, those who are generally looked

upon in the most hopeless way—the dissolute and depraved in a Christian community; many of them are as blamelessly unfree as the ignorant to whom we have just referred. They cannot be said to have had any choice. We may ask, If a choice were given them between good and evil, how would they choose? But we must consider the conditions under which alone they could have a free choice. They must be placed in a position in which the will and the affections could be freed from hereditary bias, from the tyranny of ignorance and training and of sin yielded to from infancy; but place them in such a position, free from this bondage of nature and circumstance, with a faculty quite capable of judging, and with affection quite unbiassed, and give them the choice between the good and the evil, would they not unquestionably choose the good? I believe they would. Adam did not choose evil (though theologians generally seem to think he did) but the *knowledge of good and evil*; and it seems as though the purpose of this life were mainly that we might thoroughly learn the nature of these, so that when the lesson is once learned we shall never need to go through it again. It is only imperfection and ignorance that induce men to



make the wrong choice, but in making the wrong choice they learn the true nature of evil as they could not do in any other way, and where they are slow in learning it the lesson is prolonged even to the last extremity.

Take the worst instances you can find. Go out into the city streets late at night, find a dissolute man or an abandoned woman ; read, if you can—and it is not difficult to do so—the lines traced upon their faces, and what is it you see ? Freedom ? No ; hopeless slavery ! And they know it. They hate the life they lead, but they cannot escape it. They are what they are because they are bound ; bound by the tyranny of unchecked indulgence, bound by the craving of unlicensed passion, bound by the burning of the fire they cannot quench and the gnawing of the undying worm, and by the awful chain of circumstances which have mastered them. Free ! O God ! what would they not give to be free ! They seem past hope ; and in this world they are. They must drink the cup to the dregs, they must be saturated by the poison of sin till their whole nature is convulsed with agony ; they have loved sin, and they must sink in it till their very pleasures are hell and their repose is anguish ;

and when, by this awful justice, they have learned what sin is, groaning and travailing in pain, they will be delivered, even they at last, from the bondage of corruption.

Need we go into the next life to find the reward of the righteous and the punishment of the wicked? Can there be any greater salvation than to be delivered from this *sin* or the possibility of it? Is there no difference between the misery of this and the blessedness of the pure in heart? Is there nothing in this life worth having between the freedom of the sons of God and this subjection to sin? Surely we need not wait for any final reckoning day to decide who has the reward and who the retribution. If there were no life beyond the grave, it would have been a purpose worthy the interference of divine love to have saved men from sin and its consequences now; but how our conception of the infinite love is increased when we can believe that its ultimate purpose is the redemption of all creatures, and that all will ultimately find their true and permanent happiness in the same life of love and holiness which those who have the first-fruits of the Spirit receive the earnest of now.

This redemption is not to be confined to

believers or to the elect, but it is to be the inheritance of all creation. It is for this that the earnest expectation of the creature waiteth; it was in hope of this it was made subject to vanity; it is this which is the final truth, the Gospel. The whole creation was unwillingly made subject to vanity, the whole creation groaneth and travaileth in pain together, and the whole creation is finally to be delivered from the bondage of corruption.

With regard either to the present or the future outward conditions of the universe and the relation of man to it, there can be no need of anxiety or questioning to the man who believes in the final happy results of God's universal purposes. For we have seen in Christ the *Best* the universe has to show; and we see what man is to become as he becomes more like his Father in heaven. And, also, as the only evil in the universe is that which is morally opposed to God, and as in man we see this principle of antagonism manifested, we see in man the *worst* the universe has to show, and in the misery consequent upon man's transgression we see the worst anything in the universe can do.

We question about the universe, other worlds,

other spheres of existence; but there is nothing to crave after and nothing to fear. We can be sure that all creation is composed of the same elements as those we know, it is material and spiritual—*both natural*; that which we call *supernatural* is only the appearance, or supposed appearance, of natural things somewhat differing from those ordinarily coming within the scope of our experience. But men will always inquire curiously about that which is far away, rather than rest satisfied in that which is near. With regard to the rest of creation, we have solid grounds for believing it does not differ vitally from our own world. If there are other worlds, they are still worlds of the same elements as ours, with other forms of life, but still not other life; other creatures, but still creatures; other flowers, but still flowers; worlds with other suns, more moons and radiant belts around them, but still having only light, and warmth, and beauty, even such as we know; brighter light, more delicious warmth, more radiant beauty, perhaps, but nothing of a different nature from that with which we are so well acquainted. The outward conditions of life, upon which so much stress is laid, have little or nothing to do with our happiness.

We are satisfied with some sweet rural scene, a few acres of green grass, a clear sky, a woodland shade, a murmuring river, a sympathising friend, and the consciousness of God's presence and love—we cannot conceive more complete happiness. Pearly gates, stately walls, temples, white-robed choristers, and pealing trumpets hardly suit our nature so well. They cannot enhance our exultation who feel that the wide universe with all its splendours is ours; nor can they deepen our love for the great Father of all, or heighten our worship of Him who dwelleth not in temples made with hands, and whom the true worshippers ever worship in spirit and in truth. The gorgeous imagery of the Apocalypse may serve to typify the glory and harmony of a restored and perfected creation, but the music and the glory and the splendour are the characteristics of spirits living and moving in harmony with God.

But more especially with regard to that which is spiritual there can be no difference between things in heaven and things on earth but in degree. There cannot be in any sphere of existence anything more spiritual than that which is spiritual in man. The perfect spiritual condition can only consist in love and purity, and as far as

we know anything of these we know the nature of the highest life in creation, nay, we know the nature of God Himself, who is essential purity and love.

So that we may answer all our inquiries as to the secrets of creation by the study of this world and of humanity, and find that the secret is no secret at all to the eye of the man who can read his own heart and the world in which God has placed him.

The deliverance, the redemption of creation can only be effected by its purification, by the development of good and the eradication of evil. If beings continued to exist in a state of sinfulness, or torment, or misery hereafter, so much of the creation would still be unredeemed, unsaved, undelivered, and so far evil and not good, the devil and not God, would be triumphant. The creation can only be delivered by all creatures being brought into harmonious relation to God, and the doctrine of the New Testament is that God is thus gathering all things together in Christ. But this purpose will not be completed nor the end of Christ's work accomplished until all shall be brought into this new subjection unto God; this time not unwillingly, under the do-

minion of vanity which frustrates, but willingly under the dominion of love which completes, and then, at last, shall the Son also Himself be subject unto Him that God may be All and in all.

The doctrine of universal restoration is the only one which fulfils those conditions of order and harmony and symmetry which the advocates of the doctrine of eternal punishment so strangely claim for their scheme; anything short of universal restitution would be inharmonious and incomplete: it would imply failure somewhere, but God cannot fail. If the fall were universal, and the redemption universal, and the restoration partial, where would be the symmetry and order which would meet our idea of a moral cosmos? It would be disorder and ruin still. But as the fall was universal and the redemption universal, the restoration must be universal also. In this alone can perfection be attained. How else can all things be reconciled to God in Christ? How else can death be abolished? How else can love be triumphant? How else can God be all in all? Nothing short of this can account for the language of God to man, and nothing less than this can explain the mediation of Christ. Not otherwise is there any meaning in the deepest and most

---

significant of St. Paul's writings, nor in any other way is there to be found a solution to all the mystery and perplexity and suffering of humanity, but in the light of this truth a flood of radiant hope illumines the darkest problems of life, and all earth and heaven glow with the very light of God.



## IX.

*FAITH.*

IN modern Evangelical theology 'faith' is supposed to take the place of 'works.' The Roman doctrine is 'justification by works.' That is to say, the performance of works ordained by the Church is necessary in addition to a virtuous life in order to secure salvation. In opposition to this Protestantism asserted, and rightly, that these acts or '*works*' do not justify a man before God; there is no value in them, they do not commend a man to God nor improve his own moral condition, so it banished the idea of the saving efficacy of 'works' or religious acts from its system. In doing this, however, men have gone to another extreme, and have depreciated that which is in itself good—as a virtuous and benevolent life. The term 'works,' which ought to be limited in its application to religious acts or performances or things done, such as sacraments, ceremonies,

penances, profession of creeds, and the like, has been made to include whatsoever things are true and honest and just and pure and lovely and of good report, thus creating a confusion of a most disastrous kind tending to mislead men, and hinder the acceptance of Christianity by numbers who ought to have been its staunchest upholders.

I say that in modern Evangelicalism 'faith' takes the place of works, and it does so in the most literal sense, or rather, I should say, it takes the place of other works, for in the minds of those who cling most tenaciously to this doctrine, *Belief itself is a meritorious religious act*; and I have no hesitation in saying that such a notion is fraught with as much danger to the spirituality of a Church as any doctrine of the efficacy of works, as it makes *belief* instead of *repentance* the condition of the pardon of sin, and denies that righteousness alone is acceptable to God.

It is the same error under another form: the thought that man must do something to entitle himself to forgiveness, and by some means earn eternal life. The Pharisee made his phylacteries broad and his prayers long, and gave tithes and fasted twice a week, and so felt entitled to be

carried when he died by angels into Abraham's bosom. The Romanist earns so much future happiness by saying so many prayers, by attending so many masses, and by making so many pilgrimages. But the Protestant is to be made happy according to the emphasis and constancy with which he believes, as though he said, 'I have believed so much, I am to be rewarded to the same extent.'

Now this mistaken notion of the meritoriousness of belief arises from the supposition that faith is an arbitrary condition fixed by God, that *believing* is a fulfilment of the required condition, and will be rewarded by an arbitrary and corresponding gift of pardon and happiness. On this ground it will be seen that it is assumed that some other condition might have been fixed by God, such as imperfect religious systems do fix, but God arbitrarily chose to fix faith as the condition of salvation.

The truth being that faith is no arbitrarily chosen mode of imparting, or rather of receiving, divine blessings, but is in the nature of things the only possible means of bringing the human into relationship with the divine, and of establishing intercourse of any kind between God and man.

The acceptance of a dogma or profession of a creed, which is commonly represented as faith, is an arbitrarily imposed condition, but it is imposed by men and not by God. Believing a creed is not believing *in* God, but believing something about God; this is credulity and not faith, and the substitution of credulity or *believing* for faith is the road to all superstition. This is the difference between the so-called faith of most religious persons and the faith of such men as Abraham and Moses and Paul. The belief in a creed, which may be a very fair statement of particular truths, will enable a man to regulate his life in accordance with its conclusions, and will, as far as the creed asserts it, give him some hope of reward for doing so; but this is the kind of religion which can only appear to the candid observer to be in accordance with the believer's self-interest.

The *faith* which impels a man to the highest life is not believing what Moses and the prophets spoke, but believing *in Him* of whom they spoke; it is not professing creeds but believing *in Him* of whom the creeds tell us. A man who himself rests his religious hopes upon the acceptance of a creed has already reached a low stage of religious life, but when he insists upon a similar acceptance of

his creed, at second hand as it were, by others as necessary to their salvation, he has reached the lowest depths to which dogmatism can descend, and makes men only formalists or unbelievers. The creed may be true, but it is not all truth, and to say we are to accept any creed as a final and definite statement of all spiritual truth, and to challenge us to reject it at the risk of damnation, is absurd. But this is the theology of creeds—they assume to be final statements; the man who insists upon our acceptance of his creed virtually says, ‘I know everything, and this is the statement of my knowledge; if you think you know otherwise you are in error, and, theologically speaking, damnable error, “For’ this is the faith, which except a man believe faithfully he cannot be saved.”’

In the epistle to the Hebrews we have an elaborate, clear, and unmistakable definition and illustration of the nature of faith. The commencement of the argument is in chap. x. 34:—

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, *knowing in yourselves* that ye have in heaven a better and enduring substance.

The writer then points out the need of patience,

that after they have done the will of God they may receive the promise—the recompense of reward; for this is how the ‘just’ live, *by faith*, doing God’s will and waiting patiently for the result because they trust in Him.

What is this *faith*? It is ‘*knowing in yourselves*,’ it is the inward consciousness of God, not an outward demonstration, but a spiritual consciousness which is the gift of God Himself, and which nothing can remove. Now this inward consciousness of the Eternal is the evidence, the proof, of things not seen, and it is this and this only which is the substance, or rather basis, of all religious hope.

The translation of the original word (Heb. xi. 1) *ὑπόστασις* (*substantia*) into English as *substance* has obscured entirely the meaning of the whole passage. Thus it is frequently understood to mean that ‘faith’ is the substance or realisation of things hoped for—that faith is a kind of fruit of which hope is the germ; this in reality reverses the order of faith and hope, not only in their true relation to each other, but as they are described by the writer of the passage. The real meaning of the passage is, that *faith, which is a consciousness of God so vivid as to amount to a demonstra-*

*tive evidence* of His existence of goodness, is the foundation upon which our hope rests—it is that which underlies our hope.

*Obedience to this inward consciousness of God* is the principle by which the just live. It is in this wherein they differ from others; it was by virtue of this that the mighty acts of the spiritual heroes were done—and the writer enumerates those in whom this principle was eminently active: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and numbers more. And in speaking of Moses (chap. xi. 26, 27) the writer returns to the thoughts with which he started (chap. x. 34, 35), using again the very words there employed: Moses had respect unto the ‘recompense of reward’ as he exhorted them to have; they had patience because they knew within themselves they had a better and enduring substance in heaven, while Moses ‘*endured as seeing Him who is invisible.*’ And we see throughout the magnificent list here given, in all these men of faith, there was under all circumstances the consciousness of the presence and purpose of God, and an unwavering confidence in the blessedness of the final issue; and their faith consisted in unswerving obedience to the monition of the Divine Voice, whether it came from without

or was heard by themselves alone in the innermost sanctuary of the soul. 'Wherefore,' said the writer, addressing himself again directly to his followers, 'seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of faith (He is the perfect illustration of the life of faith, for He lived by the same rule), who for the joy that was set before Him endured the cross, despising the shame.'

Thus we see a certain spontaneous condition of the mind by which man is conscious of God and of his relation to Him is called 'faith,' and by this faith a man is justified in his life and actions which spring from a conscious and voluntary obedience to God; but this cannot be created by threats of future punishment, it can only be inspired in the ignorant and unbelieving by a declaration of the truth concerning God, by the preaching of the Gospel, the news of God and of His advent to the world in the person of Christ, of His presence in the human soul, and the blessedness of obedience to the divine will.

The power of this faith over men it is difficult to realise or express. Nothing can possibly seem



so insubstantial to others as that of which the existence can only be proved by our consciousness of it. There is nothing visible or tangible in it, and most men want something they can see and feel. The man who is making the unseen his support sometimes feels the same want; and when he who lives for and upon some spiritual hope doubts the value of it, or the truth of it, he is poor beyond description, of all men most miserable. He has given up all prospects of worldly success, has denied himself friends, society, wife, family, all that makes life dear to men; has in this sense left father and mother and wife and child and houses and lands for the sake of truth; and what strength, what patience is necessary to enable him to persevere. Men of the world have substantial gains and comforts, and when their hopes are faint or their circumstances adverse they have something solid to fall back upon: the gains of business, their property, the works they have accomplished which stand before the eyes of men, and especially the solace of the social circle and the joys of the family.

But the solitary thinker and worker for God has nothing of this. There are times when his thought is all in all to him, when he sees the

importance of it to mankind, when he is elevated by the sublimity of his aims and hopes, and feels himself linked in purpose and faith to the noblest of mankind, even to his divine master himself, then his thoughts are greater riches than lands or houses, and better society than wife or friends. But when doubt sets in, when weakness oppresses, when failure depresses him, then he feels himself a dreamer who has wasted his life in the pursuit of visions. It is at such a time that his faith is tried and triumphs. With sinking heart and tearful eyes, with a yearning for companionship which only he can feel who knows that for him there is no companion, who knows that he must bear his burden and face his sorrows alone, then it is that he 'endures as seeing Him that is invisible,' and will not flinch in his obedience though the universe should threaten him with doom: 'Though He slay me yet will I trust in Him.' This is the victory which overcometh the world.

Faith is living always in dependence upon the invisible. In doing that which we know to be God's will without any immediate assurance of success; it exhibits itself by waiting patiently for results, enduring as seeing Him who is working

behind the visible course of events to some as yet unknown end, knowing that that which we do is His work and that He is ever with us, and that the reward, however far off and unseen, is sure. And the broadest and most exalted faith is resting upon the consciousness of God working through humanity, knowing that He is working out His purposes to a far-off divine issue, and that we are co-workers with Him in the accomplishment of His divine will, and shall hereafter be permitted to share in the glorious and blessed results. Tracing then faith to its first principle, it seems to be this—a vital consciousness of God and implicit obedience to Him, not only as the Supreme Being but as the Supreme Good.

It may very naturally be asked here what connection there is between this 'faith' and the faith in Christ which is insisted upon as necessary to salvation. Here an artificial difficulty has been created by the supposed existence of different kinds of faith. Faith in God, such as I have been describing, is supposed to be something other than 'saving faith' in Christ. There is however no possibility of the existence of the one without the other. We may view or approach

faith in two ways, but it is the same thing and not two different ones that we find.

They who have no faith in God may by the preaching of Christ be led to believe in Christ, but believing in Him they believe in God. *'He that receiveth me receiveth Him that sent me.'* And on the other hand one who has true faith in God needs but to become acquainted with Christ to have faith in Him, because the condition of mind which is created by faith in God is such that it must recognise and receive the divine when it is presented as it is in Christ. And so those who rejected Christ, rejected not only Christ, but Him that sent Him. Had they been willing to receive God as they professed to be, they would have recognised and received God in Christ. *'Ye have not the love of God in you,'* said Christ. *'Had ye believed Moses ye would have believed me.'*

And this is universally applicable, so that there is nothing arbitrary in the statement that he that believeth not in Christ is condemned—not condemned to eternal torment, God forbid! but under the moral condemnation which rests upon those who do not obey God. The world was condemned, having disobeyed God, and Christ came to save it, to bring God into it in a nearer and more intimate

manner, and those who obey Him are saved, those who do not receive Him are still under condemnation.

The disposition of mind which is called faith is necessarily receptive, not only of God, but of all that is of God, and therefore pre-eminently will it receive or believe in Christ, while a mind which rejects anything that is of God (especially therefore Christ) indicates by that act a want of faith in God, an indisposition to admit the divine, and it is consequently naturally under condemnation, and will remain so until it is reconciled to God.

This principle is capable of still further extension. It is said, '*Whatsoever is not of faith is sin.*' This is one of those conclusive statements which asserts in the shortest manner possible a truth of transcendent importance; but just in proportion to its importance is the misunderstanding of it the source of pernicious error. This is always the case with such statements. The greater the truth they contain, the greater the lie is any perversion of them; the greater the light the understanding of them gives, the greater the darkness caused by their misapprehension. And this doctrine has been most mischievously misinterpreted and made to serve the narrowest aims of bigotry and perse-

cution. It is true, 'that whatsoever is not of faith is sin.' Where then has the mischief been done? In the perversion of the word faith. A Church holds certain dogmas which it calls its faith. It soon learns to call them *the faith*, and then says 'whatsoever is not of *this* faith is sin,' and so condemns all life and all actions which do not spring from motives supplied by its creed and authority. Then it follows it must condemn all heretics, all unbelievers, all aliens, in fact nearly all the race, except its own peculiarly fortunate and happy flock, who differ only from the rest of mankind not in conduct, but in credulity.

How very opposite to this bigotry and exclusiveness the truth is may be seen at a glance by an inversion of the terms of the statement which, as we shall show, does not involve any deviation from the truth stated. Not only 'whatsoever is not of faith is sin,' but also *whatsoever is not of sin is of faith*. There are only two directions in which a man's affections and conduct can tend—towards God or away from God. The one is faith, the other is sin: disobedience is the one, obedience is the other. All good thoughts, all pure aspirations, all holy life, all unselfish service, all striving against depraved tendencies, customs, and habits—all these

are of faith: not necessarily faith in our creed or in any creed, but faith in God, in goodness, in righteousness, in truth, in Christ whether known or unknown; for Christ will say to many who knew Him not when at last they shall see Him, 'Inasmuch as ye did it unto these ye did it unto me.' It does not matter where, when, or by whom such life is lived, or striven after: it is of faith. When in Christian Churches, in Pagan society, in barbarous and uncivilised tribes, any perception of goodness and movement of life towards it exist, they can only spring from faith. All other life is sin, all actions that spring from selfish motives, from the thought that happiness is to be found in the gratification of desires rather than in doing the will of God, are of sin, it is wandering out of the path, 'Missing the mark for heaven,' and all such actions are doomed, they belong to the world of death and corruption, they can only produce disappointment, sorrow, and retribution, and that in just proportion to the distance they deviate from God. The man will be saved ultimately, but his life, that is, his works, his actions, his influence, must perish. They are all in the wrong direction; every step is a step away from home, and must be retraced, while every step in a life of faith is a

step nearer the ultimate goal of our existence. But what we wish distinctly to make clear in this place is that *everything* which is not sin is faith. It is the soul responding to the attraction of God, and whether consciously or unconsciously it is none the less faith. All purity, humility, truth, justice, unselfishness, love, benevolence, however ignorant those who practise them may be of God or Christ, spring from faith, their existence implies obedience to God, to love, to goodness, to the divinity which made and which redeemed the world: and this faith increases by being indulged in; it opens all the faculties God-ward, the tendency to sin is overcome by it; and by it also is the hope of a future life begotten.

How is man justified by this faith? Here comes in another question, What is justification? I have tried to show the nature of faith, and here a word is necessary as to justification. In using the expression 'justification by faith,' as 'faith' is commonly supposed to mean the acceptance of a dogma, so 'justification' is supposed to be the placing of a 'guilty man' in the position of an innocent one: that because a man believes God he has imputed to him a righteousness which does not actually belong to him. It is a curious ex-



ample of the bewilderment into which the love of doctrine will lead men that such a one should not be universally and easily exploded. It affirms that God conducts the great spiritual history of the world on a make-believe plan ; first of all imputing to men a guilt to which they are not actually liable, and then imputing to them a righteousness to which they have no claim.

First of all let me say, I do not regard this as touching upon the doctrine of forgiveness of sin ; I believe God does forgive, freely and abundantly, that upon a man's repenting and turning away from his sin, God does pardon him, and requires no price for the mis-spent years of the past : they are gone, and are for ever irredeemable.

Justification is not having righteousness imputed to us : it is being made righteous, or becoming righteous. The famous sentence of St. Paul, 'Therefore being justified by faith,' may most truly and correctly and emphatically be rendered, '*Therefore being made righteous by obedience we have peace with God.*' This is the essence of Christian truth, for no Christian ever could rightly boast of peace with God or rejoice in hope until his belief in Christ and love for the Saviour had led him to that *obedience* which had brought him into a state

of reconciliation : to have faith in Christ is to keep His commandments. God's purpose is only fulfilled by men becoming righteous. Faith strikes in with this purpose, and justifies and saves. The want of faith<sup>1</sup> leaves a man outside this purpose, or, what is worse, too often finds him trying to force himself against it, which perhaps for a time he may do. But one day he will thank God that he failed ; for could a man succeed in that disastrous course, he would end by becoming a fiend, and make for himself an eternal hell. But somewhere in his career he must, as we have shown before, be through Christ reconciled to God, and then, though it be at death or after, and in agonies of remorse and repentance, heartbroken and despairing, he will see that his life has been one long bitter struggle against God and Christ and infinite love ; and the revelation of the love which has saved him at last and restored him to God will beyond question

<sup>1</sup> Commonly called *unbelief*. The term 'unbelief' is, however, most inadequate and objectionable, as it is always open to misconstruction. It is sure to be understood as implying the denial of some doctrine. But what I mean by the want of faith (unfaith it might be called) is the absence of obedience to God or righteousness. For the man who is ignorant of God, or who cannot conceive of a personal God, yet believes in righteousness, and attaches himself to it by affections and aims, does thereby exhibit faith in the God whom he does not know.

create in him the responsive love to God which is the only salvation of the lives of all.

Faith exhibits itself in a life of righteousness, an attempt to express itself so far as knowledge and freedom will permit, by running parallel with the law of God (the 'law of God'—that is, the standard of our life—is nothing less than the nature of God Himself), and out of this life of faith springs the ultimate hope of immortality. For the hope of man is deeper down in his being than the belief in a creed, or a history, or a supernatural occurrence. The creed or the history may confirm his hope, but the hope of immortality springs out of a life of righteousness spontaneously independent of all knowledge and belief.

The lowest condition of spiritual life is that in which a man lives well in order to escape punishment. A man influenced by this motive may shun those things which he considers wrong, but there is no expansiveness in his life: it is self-centred, dwarfed and poor.

Infinitely higher, and for the most part the highest attainable, is the life of righteousness which is based upon the hope of a future—not merely of a reward, but a future eternal life and endless development of holiness and love. This

motive is quickening, unselfish, inspiring, but it presupposes an instructed cultivated heart, and is the condition of those who accept the Gospel, and are followers of Christ and rejoice in hope of the glory of God.

But sometimes, owing to ignorance or misunderstanding the true claim and mission of Christianity, or to men having been born in times and lands where Christianity was unknown, the Gospel has not been accepted by some of the best of men, possibly the very best of men, who have attained, it may be, the highest spiritual condition of all, in which a man simply believes in God and lives righteously because he believes—having no knowledge of the Gospel and no promise of eternal life; but when a man thus lives by faith, the hope of a glorious future is born out of the present life. Even a Christian man himself may sometimes doubt the possibility of another life, and reason thus, exhibiting even in his despondency the noblest faith: ‘There is no hereafter for me, I shall do my work, bear my burden, and then go to my long and welcome rest on the bosom of the earth: the human spirit which has animated me will breathe eternally in other breasts, the purpose of God in the regeneration of the world will still move

on : His kingdom will come, and the earth be the abode of truth and righteousness and peace. The glorious visions of the prophets will be fulfilled, war shall be no more, all men will live as brethren, and the earth be one united heavenly commonwealth ; every man and every nation will live, not for their own good, but for the good of all ; justice and liberty and happiness will be universal, all men will worship the true God in spirit and in truth, and the spirit of Christ will be the Lord of all hearts. I, while I live, will delight my heart with this hope of a glorious and happy age yet in store for the world, and will so live the Christ-like life that I shall help to hasten its dawning, and having finished my task, and served my God and my race, I shall willingly depart, and leave but a name, a memory, and a work behind.'

But in such an hour of holy sadness there springs up a hope that such a life, so noble, so pure, so unselfish, so intertwined with the great life of all, cannot end ; that it is eternal, and here or elsewhere it must be raised again to share in that kingdom of heaven which it has helped to make.

**X.***HOPE.*

‘WE are saved by hope.’ Hope links man to the hereafter. Resting upon his faith in the Unseen, hope alone lifts him out of dead materialism and makes him a member of the spiritual sphere. If there were no hope in man, his life would be bounded by the necessities of the present, all spiritual conflict would end, and how to make the best of this world would be the only proper object of his concern. But hope will not let a man rest in his present circumstances, for it makes him the possessor of infinite possibilities and inconceivable attainable happiness, and is itself evidence of the life of the spirit after death—it is the premonition of that which is to come.

There is a meaning in all our vague hopes and desires; in that apparently causeless yearning which amounts almost to anguish in our purest hours; in that throbbing longing expectation

which is born in us by communion with nature, and which increases in intensity as we rise above all that is earthly and sensual, as we become increasingly indifferent to the sordid interests of this world. These feelings never have an end in this mortal life, for when the world has given us its best, they are still unsatisfied, there is not here the means of satisfying all the cravings of one human soul; nor do the ordinary theological schemes satisfy the cravings or stifle the yearnings of man. Men are silent, because long centuries of custom have made them dumb, but did they, even the orthodox, speak as they must feel, they would assent to this—that the prospect of eternal happiness for themselves is not a sufficient answer to the hunger of the soul which they have in common with all mankind; to rest satisfied in this is eminently selfish and ungodlike: we cannot be happy except in the hope of the assured happiness of all.

Men are not isolated creatures. We cannot detach ourselves from our race. The fate of the race is our fate, the misery of the race is our misery; and happiness can only be found for any perfectly in the happiness of all. And therefore we are led to conclude, if justice be inexorable,

that the whole sum of human sin will be balanced by the whole sum of human and divine suffering; but this suffering, though the consequence and penalty of sin, is something more: it is the chief agent in the culture of the race, and man disciplined and purified by the sorrow of the ages will be fitted to do the work and reap the harvests and share the glory of God for ever.

‘ Hope, below this, consists not with belief  
In mercy, carried infinite degrees  
Beyond the tenderness of human hearts :  
Hope, below this, consists not with belief  
In perfect wisdom, guiding mightiest power,  
That finds no limits but her own pure will.’<sup>1</sup>

If at any time the awful reality of eternal pain had been announced definitely as the heritage of woe which the race was doomed to receive from its first father, it would surely have been declared by God in the sentence pronounced upon disobedient Adam. But we look in vain for any trace, any hint, of such a doom in the words ascribed to Jehovah as recorded in Genesis. First, indeed, comes a promise, a prophetic promise, that the seed of the woman shall bruise the serpent’s head, that the good shall ultimately destroy the evil,

<sup>1</sup> Wordsworth.



then a curse is pronounced upon the earth for man's sake and upon the serpent; but *no curse is pronounced on man*. Sentence is given: pain, toil, trouble, death, that is the sentence. It is not a doom but a discipline by which man is to be brought back to God. Mankind were never deserted by God. Had they been, they must have perished: salvation would have been impossible. 'But man escaped the doom of destitution, solitude was not.'

In all their afflictions He was afflicted, and the angel of His presence saved them. In His love and in His pity He redeemed them, and He bare them and carried them all the days of old.

Thomas Cooper, who is ending his days as he began them, as an Evangelist, says: 'If any one had asked me what I considered myself to be in point of religious belief six years after I left the Wesleyans, I should have answered that I was a Wesleyan still. But I had not spent many months in talking to the Leicestershire Chartists before my "religious conscience" began to receive a new "form and pressure" from its new surroundings. *I could not preach eternal punishment to poor starving stockingers,*'<sup>1</sup> and it was to his honour he could not. It is only to be regretted

<sup>1</sup> Autobiography, p. 259.

that in his old age he has re-embraced a doctrine which in his more generous days he found so repugnant to his heart. But we know many 'Gospel ministers' who could have preached it then, and Cooper evidently and correctly thought that he was required to do so to be a consistent Wesleyan, for he could not separate 'eternal punishment' from his 'religion,' and so for the time he abandoned the whole system of which this formed an integral part, and the only Gospel he had left to preach, which he preached nobly enough, was political freedom and social reform. But what would Christ have done had He been there? Do we think He preached 'eternal punishment' to the publicans and sinners with whom he ate and drank in Jerusalem, whom He loved and pitied and died for? Or on the other hand, was He ever silent when he saw poverty and misery and vice? We can easily imagine the words which would have fallen from His gentle lips, the yearnings which would have burst from His tender, passionate heart over those 'poor starving stockingers.'

'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'  
'Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly

Father feedeth them—are ye not much better than they?’ Or, when you pray, say: ‘Our Father which art in heaven, give us this day our daily bread’; or, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest.’

But what rest, what comfort, what hope, had Thomas Cooper to offer? He knew of none connected with Christianity, and so he abandoned preaching it—so far does orthodoxy differ from the Gospel of Jesus.

And these ‘poor starving stockingers’ are after all a type of the great human family. Sorrowful, suffering, hard put-to, without hope: and the Gospel is the one ray of light in a dark world; the one promise of life in a world where all things die! ‘Give us something better than threats of future torment,’ cry suffering men: ‘we have enough of sorrow and fear, life is dark enough already, give us a hope,’ and the Gospel brings hope. But in the lips of many preachers the promise is a threat, and the hope turns to despair; and so the people cry (and who shall blame them?), ‘That if that be God’s message to them, if that be the Gospel, they can hear no such Gospel, they will receive no such-message!’

Naturally enough fear and not hope is the con-

sequence of the ordinary preaching of the doctrine of eternal punishment and the preachers intend to create fear by it; but it is by hope and not by fear that men are to be saved. A belief in future punishment, and the idea that salvation is no more than deliverance from some impending doom, must of necessity produce fear, and set men endeavouring to find some means of safety. They will say—

‘ Nothing is worth a thought beneath  
But how I may escape the death  
That never, never dies ’

—and men who feel thus live as though they were walking continually on the very brink of the bottomless pit, with God always watching them, waiting for an unguarded moment when forgetful of Him He might push them to their doom. But there is no greater mistake possible than to think men can be saved by terror. ‘ The dread of hell peoples heaven,’ says Dr. Pusey; but this is a poor view of so sublime a theme: the state of mind which is heavenly and which leads to heaven is something far beyond the mere abstention from ill-doing from the dread of punishment. And the well-doing which springs from any similar motive is very different from that which springs from the

love of goodness, or which is born in the heart by the attraction of the beauty of holiness, the ardent desire for purity for its divine sake, the longing for excellence, for perfection if possible, apart from all circumstances of reward or punishment, profit or loss. It is desire quickened by hope which will save. 'Perfect love casteth out fear.' When we ardently desire any object we pursue it reckless of consequences, and this is the same whether the desire be right or wrong, even if the object be unlawful and we know that the ultimate consequences of yielding to the desire will be injurious to us. Thus the fear of punishment, however certain, does not effectually restrain a man from unlawful indulgence in pride or lust or anger or any other passion; nor does the certainty of retribution interfere with his free will. Desire when well directed is the omnipotent power for good; but love is love, desire is desire, passion is passion, whether rightly or wrongly directed, and is always an infinitely greater power than fear; and there can be no comparison between a frightened man and one in whom the conscience is awakened and the affections drawn out towards God and Christ. A man may be frightened by the terrors of hell into something like repentance, but when

reason reasserts herself and the fear is dispelled the impulse to a better life is at an end.

When the conscience and affections are awakened by an acquaintance with Christ, fear has no part in the conversion. Desire is created after the holiest things, and the more it is indulged in the greater it becomes. Love of Christ will kindle love for everything that is good and holy and divine. Our love being thus rightly directed, it will overcome all inclinations that tend to sin. The claims of the body are subordinated to those of the spirit, and we cease to be earthly minded. We seek pleasure in spiritual enjoyment instead of physical, and so destroy sensuality, and love will root out all malice and hatred from our hearts. Loving Christ we shall embrace in our hearts all mankind, and loving God we shall also love man for God's sake and his own. And the salvation a man should seek is not to be saved from a pit of fire and a hell of torment which he has been taught to fear, but from the pit of his own sins and the hell of his own selfishness which he must learn to hate. And the first effect of hope is to lead man in this direction, for 'every one that hath this hope purifieth himself.'

I know that it will be said that if we remove

the fear of future punishment we shall take away the great restraining influence which keeps men from evil; but I am here asserting, and do it unhesitatingly, that this fear is ineffectual in producing purity of life and heart, and is opposed to the nature of man and to the principles of the gospel, which are, I contend, exactly fitted to meet the real urgent wants of humanity.

This can easily be shown: it is at once manifest that thieves, liars, fornicators, swearers, drunkards, murderers, and all such wicked persons are not deterred from pursuing their evil ways by the fear of future punishment, the doctrine of which they are commonly familiar enough with; as a fact of every-day experience, *the fear of future punishment does not restrain from crime.*

Then with the good, the Christian believers, would not every one of them indignantly scorn the imputation that he is living a good life simply to escape punishment? If asked for the motives by which he is led, would he not point to his Lord to whom he is bound by love and honour and loyalty of the most exalted kind, would he not point to his Father in heaven, whose perfection he aspires to, would he not tell you of his joy in feeling day by day purer and holier in his aims

and life and heart, would he not tell you exultingly of the boundless sense of life he has, and the hope of immortality which he will not mar by sin? These are the motives by which he is impelled in striving after a perfect character, and in his joyful though self-sacrificing toil for others: it is love to Christ and the hope of a future for himself and for the world, which he cannot describe, but which, because of its splendour and magnitude and divineness, he calls the glory of God. These are his moving forces, out of these stream his life. But fear of hell? To him there is no hell but wrong-doing, no pit but sin, no tempter but his own frail and treacherous nature.

I do not fear that the world will become worse than it is if we can eradicate the fear of future punishment from the consciousness of men and restore the glorious hope of the first Christians, that they are immortal and are moving on to perfection, to emancipation, that redemption draweth nigh. If men could but universally realise this, with what a bound the world would leap to life again, this world which has become so crusted over with doubt and despondency, because it has somehow lost its hope. Though, as we have seen, this hope has never been quite absent from



the world, here and there in some generations, most probably in all, there have been Christian men who have believed that this and nothing less than this could be the final purpose of God. In our own day the number of such believers is perhaps tenfold that of any previous age. But if the doctrine of universal restitution be taught ever so generally, it is quite certain that it will, like all great truths, still continue to find its way slowly, although it must increase in speed with its ever-increasing momentum. But it cannot, as many fear, corrupt religion. I contend, and would to God I could do it more earnestly, that the fear of punishment is not the bond which holds Christian churches together. I maintain, on the contrary, that the thought so very common that the fear of punishment must be used in order to keep men from sin is itself the evidence of want of faith. It is suggested that if the fear of punishment is removed that men will sin with impunity; but those who do not accept the doctrine of universal redemption will of course not be affected by it, and those who do, I insist, will not make it an excuse for sin, but will find in it, as I have shown, the supreme impulse to holiness. Christian character is not based upon the fear of hell, but

upon love to God and faith in the truth—the truth that to be holy is to fulfil the will of God in this world and in all worlds.

Fear, moreover, is the parent of confusion. The fear of future punishment is illustrated by Bunyan's Pilgrim, who forsakes family, home, business, duty, in order to find safety from an imaginary wrath to come.<sup>1</sup> The Romanists in particular, and Evangelical Christians generally, have fostered this idea: Never mind what becomes of this life if we can only secure the next; and so they have never set themselves to make this world better and happier to the extent they ought to have done, but have constantly deserted their trust as Christians while retaining the name, and have thus brought dishonour upon the name and teaching of Christ, and have made men not only unbelievers but the determined enemies of their creed.

<sup>1</sup> 'Flee from the wrath to come,' which is the common theme of gospel preachers, has no foundation in the gospel itself, that is, in the sense in which it is commonly used. St. John unquestionably referred to the impending judgment about to overtake the Jews when he said to the Pharisees, '*Who hath warned you to flee from the wrath to come?*' He was occupied entirely with events about to transpire on earth—the tribulations coming upon the Jewish nation, and the 'kingdom of God' which Christ was about to establish.

When we live in hope of a future life and not in fear of it we can set ourselves happily, and therefore successfully, to deal with the disorder and wretchedness which exist here. The hereafter is safe, let us save the present.

That is to say, with regard to the ultimate destiny of mankind God has the key in his own hands: He has so constituted man, and has so bound up man's life and progress with Himself, that the ultimate issue of life must be in man's own improvement and happiness. God can take care of that, and our theories of a future life, redemption, reprobation, or punishment, will not affect His purposes; but as far as this world is concerned we must work out our own salvation and the salvation of our race. This work Christ has initiated and committed to His Church to carry on, and thus by man's agency to develop the kingdom of God. Each separate Church should be a type of this kingdom, and each Christian a subject of it, owning literally Jesus as his Lord, as the first disciples did, following in His steps, being Christ to the world and to the times in which his lot is cast; saying as Christ said: 'I come not to do mine own will, but the will of Him that sent me.'

---

By faith in Christ as the Spiritual Lord and Leader of mankind, we rely upon Him, convinced that His work is the work of God, that His spirit is the spirit of God, and that the Spirit and the Son are with us in our endeavour to accomplish the will of the Father and to establish the divine kingdom amongst men; and this endeavour to do the work of God and to extend the boundaries of the heavenly kingdom is Christianity.

Are we to be surprised or not when men say Christianity has failed? So much that has been called Christianity has failed, so much that has styled itself Christian has worse than failed, that is to say, it has not only failed to do any good but it has done positive harm, that it is not very surprising that men who do not distinguish between the immortal principles of Christ's doctrines and the bastard or morbid systems which have appropriated His name—it is not surprising that such men should say that Christianity itself has failed. But if men would distinguish between these things it would be impossible for them to say Christianity has failed. The basis of all that is best in modern society is Christian. Christian principles underlie everything, our law, our statesmanship, our literature, our commerce, our education, our memories,

our lives, our hopes; the civilised world is saturated with Christianity, and if all direct Christian institutions were abolished and all distinctly religious agencies to come to an end, and the world left to the literature and politics and commerce of to-day, the world would still be Christian, for all these are of Christian origin. The world does not yet know what it owes to Christianity. Christianity will yet save the world, nay, it has saved the world; the world has been born again. Christianity has transformed the standard by which all actions are to be judged; morality is not the test of right action, but love is; Christianity has taught us that everything that is not done in love is wrongly done. Christianity has planted this divine idea in humanity, and with it has kindled a divine hope, and shed a divine light which must shine brighter and brighter unto the perfect day. Christianity is the one and only cure for the world's sorrows. When men will fully understand the meaning and purpose of Christianity, even on its earthward side, they will need no other evidence of its divine origin. Its ruling idea, to unite in one holy brotherhood the whole human race, is from God, who made of one blood all nations of men.

The great problem of evil which confronts us

is man's hatred of man. Whence came hatred? Why should man be so hateful to his fellow? And here, alas! is where professed Christians have in the main failed, they have so constantly neglected the very first principles of Christianity. If all the energy and wealth and eloquence which have been expended on the unchristian dictate, 'Believe my creed,' had been spent on the Christian exhortation, 'Love one another,' there would be no room to question the success of the religion of Jesus. This would have put an end to warfare, to controversy, to oppression, to divisions of classes, to slavery, to the rich defrauding and oppressing the poor, to the poor hating and cursing the rich; and this is the doctrine which yet has to work out the redemption of the world this side the final fire—Love your fellow man even as God has loved you. The heart of Christianity is for us to love one another even as Christ has loved us all. Let men remember this when they make their declarations of war, let them remember it when, intent on each other's destruction, they trample down the fields which bring forth their daily bread; let the rich remember it when they oppress the poor, let the poor think of it when they madly rise against the rich; let theologians remember it when they con-

damn others to the eternal pains of hell. They are all brethren, children of the same Father, redeemed by the same Saviour.

Let the Church learn that the only service of God in this world is the service of mankind. Nearly all the injunctions of the Gospels and Apostolic Epistles are addressed to believers—not to unbelievers to induce them to believe, but to believers, to show them how they are to serve God their Father which is in heaven and man their brother upon earth. Upon Christian men and women is thrown the burden of the sin and sorrow of mankind; they must bear it by their sympathy, they must lessen it by their efforts. They must be Christ to the world; it is in this sense that Christ must *live* in His followers, and through them help and elevate our race.

Commonly Christians think they are simply called to be the recipients of God's mercy and blessings, while the truth is that they are called to diffuse them throughout the world. This is their vocation. Their election is not to be saved, but to save. Not only should they seek to save individuals, but society—the world. If war is to cease, *Christians*, not Christianity, in the abstract, must put an end to it. Crime can only be abolished

by Christians ; it cannot be eradicated by punishment, it can only be removed by implanting the love of God and of virtue in men's hearts : nearly all the evils which afflict society are remediable, but they can only be remedied by Christians who have learned that there is nothing to fear, but everything to hope for both in this world and the world to come.

✓ We do not expect that personal suffering will be removed entirely from the world as long as man's relations to it are unchanged. Suffering has a high mission to perform in training and developing man for endless life. 'It became Him, by whom are all things and for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' And if tribulation was necessary for the perfection of the highest human ideal, it must be necessary for the perfection of that humanity of which He is the type and hope.

That which occasioned the deepest sorrow to Christ, and is that which affects all great spirits, was the hopelessness, aimlessness, homelessness, of the human race. 'He had compassion on the people, for they were as sheep having no shepherd.' It is the want of hope which constitutes the chief



loss, the perdition, of souls. Such things as we commonly count pains and sorrows cease to be so if we have the support of hope. Much is made of the poverty and physical distress of Christ, as though His chief sorrow consisted in that. 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head' was said by Jesus to a follower whose sincerity was doubtful, but we cannot think it was any great grief to Christ Himself. What does it matter to a high-souled man, moved by a divine aim, sustained by a heavenly hope, how little he has of comfort or ease? Myriads of Christian men and women have not only scorned all comfort for righteousness' sake, but have cheerfully endured hunger and thirst and nakedness, and have rejoiced in peril, pain, and death. Can we imagine, then, that such things could have distressed Christ Himself? There are thousands of men who are without home or friends, vagabonds we call them, destitute, but not unhappy. Pain and discomfort are only evils relatively. Invalids are not usually the unhappiest people, and the solitary and desolate are often the noblest, purest, and most blessed of men.

All suffering of the higher kind is vicarious.

A mother does not fret because her own wants are denied, but it maddens her to see her child starve. A man does not murmur when the fortune of war snatches a sceptre from his grasp, but to see his son reap the bitter fruit of his own misdoing breaks his heart. It is to see others suffer and to be ourselves incapable of helping them that produces the most intense pain. And the greatest sorrow of all is to feel that the great human family is hurrying on blindly, aimlessly, without God and without hope, that wrenches our spirits with agony. To see them living in sin, obeying lies rather than the truth, fighting against God, and hating one another; choosing, as far as this world is concerned, death rather than life, and blindly preferring misery and shame to holy joy and peace.

This was the sorrow of Christ, not grieving for Himself but for others. In this sense, though not in this sense alone, He was bearing the sin of the world. It would have crushed any one but Christ, but He bore it and bore it away; and bearing away the sin of the world, He carried its sorrow away too—after the Cross came the Comforter. We have to share His work and carry it on, and hand it down till the end of time. If we

share the burden of the sin of others, we, too, shall be able to comfort them ; if we sorrow for them, we shall lessen their sorrows. This is the power of sympathy ; but the deepest sympathy is the result of personal suffering, and here is one of its highest uses. By it we become capable of sympathising deeply with others, and sympathising with them we bear their sorrows, and in a sense become their saviours ; and the first step in this redemption is the inbreathing of that Hope by which we are saved.

## XI.

*CHARITY.*

PROBABLY it will presently be seen that the feature by which the theology of this generation is most distinctly marked off from any which preceded it, is in the prominence given to the attribute of charity, or love. Theoretically, love was included in previous theological schemes, though practically it was ignored. Divine sovereignty, divine grace,—interpreted as special favouritism, doctrines of sacrifice, substitution, atonement, schemes for reconciling the supposed opposition of justice and mercy, creeds, confessions, and articles, these and many more similar things theologians and the religious world generally were occupied with. Sects divided and subdivided contended for minute differences of doctrine and denounced each other, yet agreed in denouncing the world which ignored or despised them all. It is not a sweet, a pure, an inspiring

world into which one enters in the religious literature of fifty years ago. Churchmen, Methodist, Nonconformist, Calvinist, Arminian, all distinctly separated from each other by sharp hard crude outlines forming nowhere an harmonious whole. Is it better now? We think it is; the differences of system and opinion still exist, but the edges are not so hard, the boundary lines are less distinct, they blend and run together in a spirit of charity and mutual forbearance; and this arises from the growing feeling that Christianity is better than the system of any Church, and, though doctrines are important, gentleness and toleration are more important still.

So it is that theology itself is infected with this same spirit, and instead of seeking or shirking a solution to the problem of life in a divine despotism, it is sought and found in a divine Fatherhood. This is by no means universally the case as yet, but it is the tendency of the time, and indicates the ultimate goal of modern theological thought. The influence, either friendly or antagonistic, of science on religion we dismiss as being but of secondary importance: the modification of theology is not a scientific affair, but a moral one. Science is only the true knowledge

of things, and cannot run counter in the end to truth and goodness. It may dispel some mistakes and disperse some superstitions, but faith and hope and love, obedience, worship, and spirituality, are untouched by it.

Christian *love* is necessarily manifested in three forms—the love of God to man (with which all doctrines must be reconciled), the love of man to God, and the love of man to man. There can be no doubt the dissatisfaction of good men with orthodox theology springs from this last source, and should spring from it. For if a man has learnt to love his neighbour as himself he cannot, without intense compunction and keen suffering, endure the thought that that neighbour may be condemned to the eternal pains of hell. The question then naturally follows, Is it likely to happen? Is the common and orthodox assertion, that unbelievers are doomed to eternal pain, true, or is the assertion based upon misconception, supported by ignorance, and fostered by superstition? The question being once raised, two powerful aids to its solution at once present themselves—the pain caused by the oppression of the orthodox doctrine, and the relief to the spirit given by the hope that it may be found untrue.

The question thus being clearly defined, orthodoxy brought up for trial, a standard is demanded, a principle required by which it may be put to the test, and it is found in the Evangelical affirmation of the love of God. It must be admitted that in the old theology love has no place, that is to say, it has no place as a determining quantity. It is admitted categorically that God loves sinners, but this admission is carefully excluded from biasing theology. So-called justice, mercy, redemption, plan of salvation, sovereignty, grace, all artificially and technically understood, are supposed to be the things which govern the Deity in His treatment of man, and these principles are only used in a non-natural sense. Justice is only a fancied law; mercy, a divine partiality or favouritism; redemption, a spiritual credit system in which the valuables are represented by imputed guilt and imputed righteousness; salvation, merely remitted penalties; grace, a magical influence; sovereignty, not the sway of a wise and beneficent ruler, but the will of a despot; and yet all these strange and bewildering phantasies are substituted for the simplicity of the Gospel of Christ, which exhorts to purity, proclaims universal love, and sends hope unlimited

by conditions into the most despairing souls. It is almost incomprehensible that the dreary artificiality of catechisms and institutes, the vapid technicalities of expositors, and the wonderful metaphysics of creeds, can be supposed to have any relation to the simplicity of that religion which was based upon Christ's 'Come unto me,' and whose keynote is 'God so loved the world,' and the philosophy of which is 'He that loveth knoweth.'

Observe how emphatic the exhortations in the Gospels and Epistles are that we should love our fellow-creatures; the way to know God is by loving the human race. This is not strange nor heretical. How can a man love God who does not love his brother? How can a man approach God who has any bitterness or envy or malice or uncharitableness in his heart? The man is in this state who nourishes one spark of animosity against any other being; if he loved all mankind but one, the fountain of love and light and truth would be poisoned and embittered, and sweet charity could not dwell in him, for the charity which is commended is that state of heart which is wholly benevolent unto all.

We have to claim that this condition of the spirit is essential to the proper examination of all



religious doctrines, and is absolutely indispensable in any search after truth; that the presence of any other emotion disturbs and distorts and renders the conclusion arrived at untrustworthy and probably false.

‘He that loveth, knoweth’ is the key to our philosophy of Christianity. Love is to the soul what light is to the eye; if we are surrounded by mist or cloud or darkness we are unable to form true conceptions of objects around; we cannot discern the faces of foes or friends, we cannot distinguish the path of safety from that of danger, the meadow from the morass, the precipice from the beaten track: we see only the fog or the cloud, or the blackness of darkness. So, if in our souls hatred, rancour, prejudice, or injustice lodge, these we see and nothing beside. But when the soul is purified by love and gentleness, the mind’s eye is clear, for it desires only good, and discerns clearly the good it desires. It is sensitive and detects at once what is in agreement with it and what is opposed to it. It can say of any thought or doctrine or action, This is right and pleasing to me, this is in harmony with my own spirit and temper, this must have originated in a congenial heart, this points to a desirable conclusion.

On the other hand, it can say of other words or thoughts or acts, These are cruel, unjust, unloving, and therefore false and of no divine origin. It can decide whether certain alleged truths sprang from a loving mind, as well as whether a loving mind could give utterance to certain doctrines. It will say, Show me the founder, the inventor, let me see his life, his acts, his spirit, and I will tell you if he could be the author of such doctrines. I do not put this forward as a mere speculation, but insist on it as part of the science of the spiritual life of man. As the best authority in biology is not the man who is acquainted with obsolete theories, but the man who has practically studied physical laws, the man who experimentally is acquainted with the organs and vessels and functions of the varied structure of the animal form, so the best authority in spiritual and religious truth is not he who has most deeply studied verbal creeds and ancient systems of belief, but he who has most deeply pondered love and mercy, justice and righteousness, who having purified his soul by obedience has laid bare to his vision the divine ideal which is revealed within.

This spirit of love is admitted as a test, and is now generally applied as the standard of Christian

conduct. I insist further that it must be admitted as a test, and applied as the standard of Christian belief. If the conduct must be loving, so must the doctrine, for what avail is it towards the satisfaction of this loving disposition if I allay the temporary suffering of human minds and bodies in this life, but am compelled to believe in their endless suffering hereafter? And further, it throws the most solemn doubts upon the integrity of our Deity if He requires me to exert myself to alleviate finite pain, human pain, but is Himself capable of inflicting infinite torture. But as it is impossible to doubt the divine integrity, I am compelled to reject doctrines which are so irreconcilable with the divine nature; and as we have learned to believe that the alleviation of suffering and the mitigation of pain, the administering of relief and the gift of consolation are not only divinely ordered but are the nearest approach to the divine mind, we are unable to believe that the popular doctrine of eternal punishment is of divine origin. When tested by the spirit of love it is found to be not only incredible but impossible, and melts away like the morning mist before the rising sun. Judged by love and purified by its spirit, theology would become beautiful, attractive,

---

and elevating, not the harsh theorising of soulless professors, but the lovely and gentle thoughts of inspired teachers. All black, dark, and pernicious elements would be eliminated, and doubt would forsake the Church where nothing that wounds the sensitive soul is heard.

As to the influence of the spirit of love on the future of our race, but little need be said, because its effects are so palpable and divine. Justice alone would smooth away all the absolute wrongs and wretched violences which now disfigure the world and shame humanity; but love would add consolations for all the natural and unavoidable griefs which must still remain, and it would also by constant and unselfish interest in the welfare and happiness of man multiply indefinitely the joyfulness of human life. The social relation would be purified and sweetened while perpetual peace reigned among the nations, and the toil and ingenuity and wealth of man would be uninterruptedly devoted to the progress of his race.

## XII.

*THE OUTER DARKNESS.*

‘THE dread of something after death.’ In the vague undefined fear described by these words we catch a glimpse of the terror of life. While we live we know. A man is conscious of the worst that can befall him this side the grave : and however severe may be the suffering he anticipates, he may brace himself up to face it, endure it, or submit to it, and so conquer it; but the ‘something after death’ is unknown, and the unknown is constantly fraught with terror. When we can face a thing, measure our strength against it, we can find ground for a hope that we shall not be overcome by it. But when the strength of a power is indefinite and its instruments unseen, we fly or despair. And this is the attribute of the hereafter which under some conditions constitutes its terribleness. Of ourselves we cannot penetrate it, we seem to know nothing of the agencies which are at work in it;

but as we know that there are opposing or evil agencies at work here, we dread lest in that unexplored region they may be able to act with unrestricted freedom and to our eternal injury. I contend that the gospel is the dissipater of this fear. By faith we acquaint ourselves with the unknown, and find that it is not evil but good which is there set free.

The origin of the doctrine of future punishment it is not difficult to detect. Conscience, that awful presence in man, being disobeyed, disturbs his peace of mind, and fills him, he knows not why, with restless forebodings which take definite shape beneath the influence of a superficial acquaintance with the common as well as with the extraordinary phenomena of nature. The darkness is peopled by him with beings begotten of its own gloom, the thunder and the lightning are taken to be the weapons of a revengeful and injured deity, and the subterranean fires are invested with supernatural horror and are dreamed of as the destination of the offending spirit after death. Thus superstition grows, and under the ingenious but misguided hands of so-called religious teachers is shaped into definite and enduring dogma, and life is surrounded with a horror from which the priest-

hood never attempt to release it, and men are through the fear of death all their lifetime subject to bondage. And since the majority of men do occasionally if not frequently and constantly disobey the voice and the law of God, so are they as certainly disturbed by the action of conscience, which never ceases to exercise its functions. Thus they are rendered incapable, by the apparent confirmation of the doctrine by their own feelings, of ever arriving at the truth concerning the real nature of this mysterious fear and the superstitions which have from time to time grown out of it. But when a man escapes the pernicious effect of improper training, and is enabled by the power of God to live a holy life, and is inspired with a desire to discover truth, he finds this—that obedience to the holy law of God absolutely dispels all fear, his conscience approves his conduct, and no inward disturbance obscures his intellect, and he learns not only that, so far as he is concerned, there is nothing for him to fear, but also that the objects which he had been taught to dread have no real external existence, that the hell and the devils of the corrupt or ignorant are only dark dreams of man's own guilty imagination, and that the consequences of sin are close and immediate,

and are not postponed to an indefinite time or a distant ghastly region.

But the bias of the corrupt human mind is always towards fear : and the very religion which is the hope of the world when misunderstood becomes its terror. The vague fear attains a fixed and permanent shape, and the unknown assumes definite but terrible and appalling proportions. Departing in a straight line from the real intention of the gospel, Christian teachers have constantly so presented the doctrine of future punishment as the primary article of their creed, that Christianity has been made to add to the burdens and perplexities of this life, and to impart an appearance of dread reality to the imaginary torments of the next.

The modern theological and poetical idea of future punishment, eternal physical penal torment, hell-fire, is for the most part made up from the imagery of the Apocalypse, which is imagery and no more. The Revelation of St. John is a vision of the future course of events on earth, that is, the future from the date of the vision itself, the conflict of the good and evil powers, and ultimate supremacy of the good.

But even the dazzling imagery of the Apoca-



lypse cannot account for the monstrosities and absurdities of the 'hell' of the poets of the middle and recent ages. They have grafted upon this imagery the worst fragments of heathen mythology and heathen religious thought. If I look at the pictures and wall-paintings and descriptions of hell and its tormenting devils, I find all that is horrible and grotesque and repulsive. The thought is just as barbaric as the design. When Pollock would describe the punishment of the wicked, he goes beyond mere description and allows himself to more than hint at the emotions of the righteous judge.

'Then first was vengeance, first was ruin seen,  
Red, unrestrained, vindictive, final, fierce.'<sup>1</sup>

Is the God of Christians fierce and vindictive? The 'devil' in Scripture is a liar, the deceiver, the unsuccessful accuser, but not the tormentor or executioner of mankind; but modern pulpit theology is well illustrated by the following verse from the Wesleyan Hymn-book, in constant use—

Shall angel bands convey  
Their brother to the bar;  
*Or devils drag my soul away*  
To meet its sentence there?

<sup>1</sup> *Course of Time.*

We need hardly say the third line is entirely without Scripture warrant. Most pulpit expositions of hell, and we have heard many of them, are no better. Illustrations with regard to tortures and the unendurable pains of fire, known as 'shaking a congregation over the pit,' are all simply barbarous and unchristian, and though they may sometimes frighten men they can play no part in the regeneration of a human soul.

Though I may not in this essay be able to induce others to agree fully with me with regard to the ultimate destiny of mankind, I am confident that a candid and fearless examination of the doctrine of future punishment will divest it of all the terror with which it is laden to the world at large. A survey of some of the principal references to future judgment and punishment in the Gospels will reveal this to us, and at the same time we shall see how these solemn and awful warnings have been misinterpreted and misapplied.

The parable of the Ten Virgins and the other parables in the same chapter in St. Matthew do not refer to mankind in general; they are not capable of the general application for which they are commonly used in pulpits and in sermons on

the final judgment. They have been called, and properly so, 'parables of the kingdom,' the preface to them being 'the kingdom of heaven is like.' They are usually expounded as having reference to the distinct bodies of 'believers' and 'unbelievers,' while if correctly read it will be seen that they refer to believers only. The punishment threatened, whatever it may be, is not to unbelievers for their neglect of the truth, but to *believers for their neglect of duty*: it is not a judgment upon the world for its attitude to the Church, but *a judgment upon the Church for its attitude to the world*. It condemns the inhumanity of believers who content themselves in their religious services and faithful adherence to their creeds, while they neglect the common calls and claims of suffering mankind, and who are therefore unworthy to be received into the kingdom of God. '*Inasmuch as ye did it not to one of the least of these, ye did it not to me,*' while the reward is to be given even to those who never knew Christ, but who in ministering to the necessities of the world earned eternal approbation of Him.

The parable of Dives and Lazarus is evidently no more than a parable. The language referring to a future state is throughout imaginative. This

must be confessed, yet it is commonly quoted as literal matter of fact. There is the plain narrative first. The two men, their different condition, their death and burial, there the narrative ends. The rich man died and was buried, that was the disposal of his body. The beggar died, and, though nothing is said of his burial, it is evident that the angels did not convey his dead body into 'Abraham's bosom,' 'Abraham's bosom' to the Jews signifying the abode of the blessed dead. Thus far Christ was using popular language not likely to be misunderstood; but when we turn to the other picture another mode of interpretation is universally adopted, and the hell of the rich man is not allowed to be a mere fancy. And yet when Christ said, 'In hades the rich man lifted up his eyes, being in torment,' He was still using, so far as we can judge, the popular superstitious language. The condition of this man in hades, in a state of physical torment, assumes that he is there, body as well as spirit, while we have been told that the spirit parted from the body, 'he died,' and his body was laid in the grave, 'he was buried'; yet the bodily organs, eyes, and tongue are described as being in hell, at the same time not far from Abraham and Lazarus.

It is manifest upon examination that this is nothing but a mere fanciful picture : an instance of Christ taking people upon their own level, dealing with them, and judging them by their own creeds and standards. It is not the picture which Christ set forth as the truth, but the lesson which He draws from it, *and this lesson is, that to preach future punishment is absolutely useless ; for, 'if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'* That is to say, *that our apprehension of moral truth does not in any degree depend upon our knowledge of, or our acquaintance with, the supernatural*, but that the revelation of God in His word, or by His servants, and through them to us, as well as in our own hearts, is sufficient to teach us all we need to know of our duty to God and man. The spirit must be appealed to by spiritual motives, *but the supernatural is only an extraordinary appeal to the senses, and affords no proof whatever of the spiritual relationships of man.*

Here is another misapplied passage :—

*And that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes.*

As a specimen of the way in which this is

used, we give a quotation from a tract issued from the Wesleyan book-room, and therefore indorsed with the approval of that Church.

‘And that servant, &c., shall be beaten with many stripes’; and as there is but one place of punishment, I may add, *he shall be turned into hell to receive them.*’

The writer himself has italicised the words he has added to the sacred text. The point to be noticed is this: the tract is addressed to unbelievers, who are called in it ‘the wicked,’ the heading being the ‘doom of the wicked.’ Now the parable, Luke xii. 46, is not addressed to unbelievers, but to the servants of the Lord: the unbelievers are spoken of in the same passage, but in another category, and the ignorant, we are told, shall be treated much more leniently. But the man who is to be beaten with many stripes is the Lord’s servant, therefore the believer, the appointed keeper and watcher over his master’s property; who knowing, as only such a one can know, his master’s will, neglects to do it, but conducts himself in no better manner than those who knew it not.

There is also to be noticed, not because of the particular value or authority of this one tract, but because it exhibits the popular idea on the subject,

the statement that, '*there is but one place of punishment, and that place hell;*' thus utterly and hopelessly ignoring the fact of which the Hebrew scriptures and all history are the undying witnesses, that there is a moral order in the affairs of this world, and that retribution sure and unerring waits upon the selfish crimes of men and nations.

All the denunciations of wrath from the lips of Christ, in Matthew xxiii. *et seq.*, are not directed against sinners as such, but against the hypocritical professors of religion to whom God had committed the care of the poor and sinful, that they might heal and bless them; but who had instead laid burdens upon them which Moses had not laid, they themselves not so much as touching them with a little finger. Now Christ's hatred, if He ever intensely hated anything, was not directed against sinners—they were always the objects of His love and pity, but it was with uncompromising and awful sternness directed against those who ought to have been the saviours and comforters of His people, but who by their hypocrisy, covetousness, and tyranny had become their taskmasters and tormentors. They had substituted for spiritual worship observances and

ceremonies hard and wearisome and deadly, and exacted exorbitant church rates and oppressed the people in order to obtain payment of them. It is against these Christ hurls His fiery words of indignation, it is only to these we find Him remorseless and extreme. They were merciless, and they obtained no mercy; they preached a hell, from which they taught the people they could only escape by toilsome observances and heavy fines, but they themselves were the most hell-deserving of all. And we must insist upon this over again, it was on account of their treachery to God in their treatment of the poor and sinful. The priesthood had been appointed by God to be His servants to the mass of the people, to enlighten them, cheer them, bless them, and save them; and now they only oppressed and defrauded them, and darkened more and more their sad and hopeless lives; for *'they shut up the kingdom of heaven against men.'*

But even with these it is more than doubtful that Christ intended to convey the idea of punishment after death. His words referred to the national judgment which was impending over the Jewish people, the retributive judgment upon the unfaithfulness of many generations.



Ye be witnesses unto yourselves that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar.

Verily I say unto you *all these things shall come upon this generation.*

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not.

Behold your house is left unto you desolate.

And in these words we hear the agonised cry of a patriot, who foresees the inevitable consequences of his nation's sins, as well as the sentence of a righteous judge. But even here is a ray of hope—

For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord.

So that Christ must have looked forward even to the ultimate salvation of these men and their willing subjection to Himself, though it was too

late even for repentance to avert the country's doom.

And it is worth while to remember that the first converts to Christianity were made in Jerusalem, and were amongst the very persons who had been implicated in the crucifixion of our Lord; unto them first was the Gospel preached.

So that while pointing out the true bearing of the denunciations of Christ as to the persons against whom they were directed, I am not conceding that these unspiritual priests and pharisees were to be punished in the next world. I am simply showing that the popular use of these passages to which we have referred is a mistake, that Christ was not condemning the unbelieving world, but endeavouring to convict these particular men of sin; but he does not show that they were to be exempted from final salvation; rather I should infer the very hopelessness of their spiritual condition would ultimately be the ground of their claim upon God's mercy.

We find that the doctrine of future punishment had been imported into corrupt Jewish theology, it is certainly not a Mosaic doctrine, and was used by these priests and pharisees for the purpose of subjecting the masses to ecclesiastical authority,

and this perhaps sincerely believing it to be useful and beneficial to the community as well as gratifying to their own domineering and ambitious spirits. They believed doubtless that this fear of punishment was a strong incentive to formal religion and tithe paying, and used it, in all probability, freely enough. But the truly spiritual judge had quite another way of looking at their conduct. The men He attacked were unscrupulous hypocrites, and if there were such a hell as they talked of they deserved it more than the despised publicans and sinners. And punishment they must receive, it was bearing down upon them, swiftly, surely, dreadfully; they were by the last awful crime of crucifying the Son Himself to fill up the measure of their fathers' iniquity, and then the doom which had been gathering for generations would burst over their nation and would involve them and their beloved city in unspeakable horrors.

Then there are the reiterated references to hell and torment in St. Mark's Gospel; of certain being cast into hell-fire, 'where their worm dieth not and the fire is not quenched.'

But who are these? The sinful, ignorant, unbelieving, lost ones of the world? No, these words were addressed to the disciples in private,

and were the continuation of a homily Christ had commenced upon His becoming aware of a dispute which had arisen amongst them concerning the best places in the temporal kingdom which they believed He was about to set up. He warns them of the damning effect of such a spirit and the hindrance it occasions to the pursuit of the heavenly life, both in those who indulge in it and in others who observe it in those who profess not to live for this world. It is addressed to those who have started on the heavenly path, who have set before them a God-like aim. 'Beware of offences,' beware of the occasion of stumbling. If an ambition or a pursuit or a possession is as dear as a right eye or hand or arm, and the desire of it is the occasion of sin, destroy it. It is better to be rid of the most cherished possession, to abandon the dearest pursuit, than to keep it or follow it to your spiritual loss. The man who, having set himself a noble aim, is deterred from pursuing it by the love of some temporal good, will sow for himself seeds of sorrow and shame and remorse, the memory of which may sting the soul for ages. And at the conclusion of this exhortation, Christ shows that it has reference to the original sinful dispute by saying as the conclusion of all and as

the way to avoid so disastrous a catastrophe, 'Be at peace among yourselves.'

It may be still said by some, There is at least one most explicit assertion of punishment in store for unbelievers on account of their unbelief, '*He that believeth not shall be damned.*' But even here there is no reference to future judgment and eternal perdition. The word 'damned' means no more than 'judged' or 'condemned,' and bears no particular notion of punishment. 'He shall be condemned.' He is condemned morally. But God sent not His Son into the world to condemn, but to *save*, the world. The world was condemned already, but the world was not in hell, and as the condemnation of the unbeliever is that condemnation of the world here spoken of, it is not the relegation of such to eternal perdition. What, then, they do not believe, they are condemned, and yet they will not be finally lost? Yes, they will not be finally lost. This is not our conclusion, but St. Paul's. 'God concluded them all in unbelief.' Why? In order that they might all be damned? No. But 'That He might have mercy upon all.' If we cannot understand it, what has that to do with the fact?

O the depths of the riches both of the wisdom and

knowledge of God; how unsearchable are His judgments, and His ways past finding out.

The text, 'He that believeth not shall be damned,' is the ground of nearly all the denunciations hurled so freely from modern pulpits by preachers who by some strange delusion think that they are preaching the Gospel of Jesus, and helping forward the kingdom of God. Whatever may be the true force of this expression, and we have shown that it cannot mean eternal punishment, it is certainly no part of a preacher's vocation to make it the theme of his ministry. The Gospel does not consist in a negation but in an affirmation, and Christ's instructions to His disciples are, 'Go ye into all the world and *preach the Gospel*,' the news of God and of His Son Jesus Christ, the good news of Christ's love and man's redemption, the deliverance, the salvation of our race. Let us preach this: it is what men want to hear. Let us preach this, and no denunciations are necessary to induce men to accept it. It is what they are longing for, what they are seeking after. 'Who will show us any good' is not the cry of disappointed pleasure-seekers, nor the cynical sneer of the atheist, but the groan of humanity after a happiness in which it believes and for which it

piners, but which it cannot find except in the Gospel of Christ.

There is no need for us to tell men that they are sinners, that the wrath of God abideth on them, that their lives are hopelessly wrong, disordered, dark, and miserable. They *know* this. Give them a hope, a hope that the judgments of God are not revengeful but merciful. Tell them how they may bring their lives into harmony with His will, so that they may feel the eternal love of God. Show them how their sad, dark, disordered lives may be lightened, regulated, made joyful. Tell them this, for this is the Gospel, and they will bless you as perishing men bless their deliverers. In place of the despair which always settles upon a godless world, give men hope. And what is the hope which the Gospel warrants us in holding out for the world? Have we not shown that it can be nothing less than the redemption of the world? Not a select few as Calvinists have taught, nor an enlightened few as the Arminians teach, but all. For of Him and through Him are all things, to whom be glory for ever, Amen.

With regard to the traditionary notion of hell, which has exercised so large and pernicious an influence on the Christian Church for so many

centuries, we are confident that in most men's minds, and we are speaking of Christians, it is no more than a traditionary fiction, still held because, though they felt it to be unsatisfactory, they do not know what to do without it. I trust I have shown that it is separable from Christian truth, and if it be false, as I believe it to be, let us at once and, if possible, for ever root it out of our theology, and make men understand the true nature of that present and continual loss which is occasioned by ignorance of God and estrangement from Him by disobedience.

The traditionary idea of hell was perhaps not unnatural when men were so ignorant that they thought the earth was a flat plain, underneath it an abyss of fire, above it a compact concave vault, on the top of which was heaven and the eternal throne. But we have explored space and have learned more of our own nature. We know that in creation there is neither above nor below, no compact vault, no fiery abyss, that man is a spirit dwelling on a star, that the kingdom of Satan, like the kingdom of God, is within us, and that retribution is here or nowhere.



## XIII.

## 'THE WRATH TO COME.'

ONE of the most common expressions in orthodox exhortations is 'Flee from the wrath to come.' It is quoted apparently without the least suspicion that its original use was quite different from its present one. The 'Evangelical' means by it, 'Flee from future punishment—a horrible hell awaits you after death if you do not take refuge in Christ,' which is not a very ennobling Gospel, appealing only to the baser fears and self-protective instincts of man.

The actual use of the term (Luke iii. 7) occurs in quite a different connection, and the *imperative* use of it does not occur at all. 'The multitudes came to John to be baptized.' He in surprise and scorn exclaimed, 'Who hath warned you to flee from the wrath to come?' And this *wrath to come*, was it a future and eternal hell, or was it a national calamity impending which the

sensitive religious patriotic heart foresaw and dreaded? Was there not a prevision of that approaching siege of Jerusalem with its carnage, lust, and blood? Was it not this which had taken possession of this prophetic heart, and made it yearn not for the salvation of 'souls,' but of Israel? 'Now also is the axe laid to the root of the trees.'

Imperative command to flee from this approaching calamity came only in the modified form of an exhortation to repentance, which elicited from the people, publicans, and soldiers the query, 'What shall we do?' and this query obtained not an 'Evangelical' answer such as orthodoxy demands, but practical instructions to the people to be charitable, to the publicans to be just, and to the soldiers to be peaceable and content. But the doom was already too nigh; 'repent' had sounded through the nation in vain, and the inexorable ruin fell upon the apostate people—more, the accumulated judgments upon the sins of many generations fell upon that one, and all the unrighteous things which their fathers had done were visited upon their own iniquitous heads.

But now, this expression, full of awful reality, yet of purely local significance, is drawn into the service of a superstitious creed, and 'flee from the

wrath to come' is thundered into timid ears until the present is burdened with a paralysing fear, and the future tinged with indescribable horror. And it is against this we protest, for life has enough of real evils to be remedied and real sorrows to be endured to permit us to be very patient with superstitions which distract and fret many an innocent life.

And 'flee from the wrath to come' is a very inferior appeal to any we find in the Gospel, such as 'Come unto me, and I will give you rest,' or 'Be ye perfect as your Father in heaven is perfect,' or 'Blessed are the pure in heart, for they shall see God;' or many another holy and gentle and blessed word which fell from the lips of Christ and His disciples, awakening in men hopes of a pure and gentle and undistracted life not unlike that which has always been worshipped as divine.

If there is one unfortunate phrase in the English New Testament which more than another has been the source of erroneous assumptions, perhaps it is that of St. Paul—'knowing the terror of the Lord.' This is constantly used as the basis of an argument of which terror is the core; preachers try to terrify their hearers into what they call acceptance of the Gospel,

---

'And make them worship Christ the mild  
By holding hell before their eyes.'

Horrors are piled on horrors, and the righteous Lord is described as being accompanied with tortures indescribable which He is ready to apply to the impenitent or unbelieving; lurid flames of unquenchable consistence, tormenting fiends, and horrible fiery prisons are the ghastly and terrific furniture of that hopeless hell which, according to them, is to be the eternal abode of erring human beings.

If these things were affirmed of an awful, tyrannic, iniquitous power which had acquired dire supremacy in creation, at least it would be consistent, but when they are affirmed of the righteous God and Father, and further, when they are declared to be the offspring of love and the outcome of that mind which was in Christ, the glaring inconsistency and monstrous absurdity of the picture must be apparent to all rational creatures. It is such a vision as could only have had its origin in an age of the grossest ignorance and superstition, when gentleness, justice, and love were alike unknown. But it is an unspeakable shame that such a doctrine should be held and published in our day, when it is seen that only justice, mercy,

truth, and love are divine, and that forgiveness and not torture is the Godlike treatment of erring creatures; and the worst that the most close observers and sceptical inquirers allege they find in the universe is imperfection and incompleteness, but nowhere the trace of wilful cruelty and determined and implacable hate such as hell fire demands for its author.

The fact is that it is impossible to read the English translation of the New Testament without feeling that to a considerable extent the translators were governed by medieval ideas only modified, and that not always for the better, by Calvinism; and that where a choice of words was at their disposal, they chose the one which most distinctly justified their own creed, so the text was thus derived from the doctrine and not the doctrine from the text.

So in this instance the 'terror of the Lord' is only the *fear*<sup>1</sup> of the Lord, and can by no stretch of literalism on one side nor of imagination on the other be made to mean what it is popularly supposed to mean, for fear or terror (*φόβος*) is an *emotion*, and an emotion only. The terror is not judgment, torment,

<sup>1</sup> So in the revised version, published since the above was written.

flames, hell, but the *feeling* which a man has concerning the Lord. The word φόβος has several shades of meaning, but all of them of the same intention, and none of them can apply to objects outside a man, but only to the feelings within him. And what are these feelings? It is St. Paul who says, 'Knowing the terror of the Lord.' What was St. Paul's terror, or, more properly, fear? Was it terror, dread, affright? Not at all. Was it not, and is it not always, this fear of the Lord, a sublime, religious, reverential awe, which ennobles and elevates a man and drives away all feverish terrors and leads to trust and love?

## XIV.

*THE JUDGMENT.*

‘AFTER this, the judgment,’ so plainly and simply does St. Paul<sup>1</sup> state the most solemn and unquestionable fact of our existence. Of most other things we may console ourselves, if we need consolation, with the possibility of uncertainty, but with regard to this no chance of uncertainty ever presents itself to man. As to all that death is we cannot tell ; but that spiritually it is only a change of state we are assured by the Scriptures. The bodily senses become extinct, the eye is sightless, the ear deaf, the lips dumb ; virtually the body has done its work and is no more. But as to the spirit, we cannot realise the possibility of its extinction, and the New Testament which we own as our text-book, never recognises such a thing. And so St. Paul says, death ; and after death something else, not negation, not extinction, but consciousness, experience, and action.

<sup>1</sup> Or the author of the Epistle to the Hebrews.

---

Death and the subsequent experience are to be universal, but they are looked forward to and anticipated in many ways. Some view them with indifference, some with seriousness and dignified expectation, not a few with dread and unmanly terror; and, strange to say, it is the Evangelical Church which is the chief provoker of this last state of mind. Punishment and hell are expected to follow death, and are predicted as the certain consequences of an irreligious life. We do not say that the Evangelicals, though they hold and preach this doctrine, do the greatest mischief with it; the sacerdotal churches, Roman, Greek, and Anglican, turn it to the greatest misuse, building upon it the supremacy of the priesthood, the subjection of the laity, confession, absolution, and the efficacy of the sacraments. Still the doctrine itself being the root of the mischief, all who propagate it are responsible for the harm which follows, for if the prophets prophesy falsely, the priests bear rule by their means. Apart from sacerdotalism, harm is done and misery caused by the misrepresentation of the truth; and the dread of a life, none too happy in its origin and experience, only developing finally into eternal torment is an awful thing for a man to be subject to;



and if this dread is excited unnecessarily or without sufficient cause, we cannot consider those who cause it other than criminal in thus imposing a fearful burden upon their fellow-creatures; and our contention here is that this doctrine is taught upon insufficient grounds, and enforced to an extent which neither conscience nor Scripture will justify.

The confusion in this instance arises from the assumption that *judgment* necessarily means eternal punishment; and it never seems to dawn upon the orthodox preacher that it may mean something else. What that something else is we shall endeavour to show.

That it does not mean future punishment may be inferred from the simple statement 'we must all die, and after this the judgment.' For it is like death, a common and universal experience which we must all share. That it is, therefore, not in itself torment or eternal is an absolute certainty, without we choose to affirm that all who die will be punished, and that eternal punishment is as universal as death; but judgment *is* as universal as death, therefore it is not punishment.

Judgment is, as the Greek word implies, a *crisis* in our experience; a revelation of our true state and position as viewed in the light of absolute

truth and righteousness. Life as a rule is masked and disguised, not only from observers, but even from itself, and the removal of disguise, the stripping off the mask, is the judgment. What is termed *conversion* is, as far as it is real, such a crisis—a revelation of the true nature of man's thoughts and acts to himself, divine light flashing into a man's soul and making everything plain. There are few of us who are acquainted with or who court such an experience in life; we shrink from examining ourselves too closely; we are glad to do it according to some artificial standard, or even in some cases to allow a fellow-creature to cross-examine us, knowing very well that he in his ignorance is sure to pass by those especial spots which we are careful to hide, and thus we palter with our souls.

This Judgment or crisis is the culmination of life up to a certain point; and it must be conceded, if man is immortal, that it is only the briefest and most preparatory stage of life which is completed at death. And it is most irrational to assume that thereupon is given not only a verdict on the past, but a fixed and irrevocable determination of the future; not such a judgment as will greatly influence future actions, but according to orthodoxy

such a decree as will prevent the possibility of all free action or self-improvement, and bind the victim of it down to an eternal existence of objectless and hopeless misery and sinfulness.

Apart from mere theology, all that the world has seen and known of God would teach us that such an improbable order of things ought by no means to be ascribed to Him, so infinitely is it removed from everything which we have been taught to consider divine.

All that we can fairly say this passage implies is, that after death, or rather 'after *this*,' there will be for everyone a vital crisis, a reckoning up of the past, a revelation of the true character of his deeds. But it does not follow that this supreme hour will not be succeeded by shame and repentance, and that the knowledge thus acquired shall not be used in the further development of that illimitable existence which will then be but commencing. And to refer to the divine side of the doctrine, is it too much to hope that the Son of God whom we have seen in the Gospel will have no harsher sentence than the one which He Himself made familiar to all sinners, 'Go, and sin no more'!

The essence of all judgment is *Light*—the

absolute truth about a thing, a man or his conduct. In our imperfect administration of *justice* this is what is aimed at, but very seldom secured; and because, though the judgment may be questionable, the punishment is fixed and certain, we have come to regard punishment as of more importance than judgment. But on a large scale and in the moral world punishment is a very insignificant thing; the one important thing is truth, judgment, right verdict; the clear and universal exposition of the right and wrong of actions, the authoritative denunciation of the wrong and the vindication of the right. This being secured, what follows is not so much of importance, but if anything is important, it is reformation and not punishment.

If this interpretation of the Judgment is right, it will be seen that it has no terror for the man who judges himself, who sits in judgment on his own conduct now, who consults his own conscience, and does no deed but which that awful inward monitor approves. To such a man the day of judgment is every day, and death will introduce him to no strange experience. For the rest, as there is no ground for supposing that judgment is necessarily followed by punishment, it is more reasonable and pious to believe that it will be the

starting-point for a new career under clearer light and with increased advantages. It is therefore with hope and not with dread that we look forward to the Last Judgment, the clearing up of the old mysteries and wrongs of earth, and the advent of a purer and happier world.

## XV.

*UNIVERSALISM.*

THE arguments in favour of the belief in ultimate universal holiness, for I advocate nothing short of that, are very many; but my present purpose is rather to remove some objections than to plead for the positive side of the doctrine. I submit that the frequent discussion of the question is an argument in favour of the doctrine, as it is a consequence of the dissatisfaction of men with other creeds. The belief in eternal torment is unsatisfactory, and the belief in destruction is unsatisfactory; what remains for us then but to take refuge in the more satisfactory doctrine of universal salvation. For only in this belief can faith, hope, and love find full and free expansion. In either of the other creeds we are forced to contemplate a time and scene when our pity will be in vain and our hope extinguished.

We cannot believe in the annihilation of some

souls while we believe in the unity of the human race. The human spirit is identical, always of the same origin, and making progress in some sort to the same destiny. We believe that through all its experience it is growing, through its myriad sins and myriad sufferings it still progresses and draws nearer to its God and to perfection. We cannot perhaps prove the immortality of the human soul, but of this we feel satisfied—*if any are immortal, all are.*

We are told that we are too hopeful and too loving, and that our charity misleads us. But is such a thing possible? Can we hope for more than God will accomplish? Can we be more loving, more pitiful, more merciful than He? For if we could indulge in a wider hope or in deeper love we should be greater than He. Such a suggestion needs no comment, for if our hope and pity were infinitely greater than they are, they would still be but the reflection of that purpose and love which are in the will of God. And we would beg those who object to our views on these grounds to try the same method and test their theology by sympathy with the unhappiest and most unworthy members of our race. For it is by the love that is in them that

---

all creeds must stand at last, for '*he that loveth not, knoweth not God.*'

Of course we are called unscriptural, and that is supposed to settle the question. By unscriptural it is meant that no ground for our views is to be found in the Bible. But we contend that the fact is quite contrary to this; that there is much in the Bible, especially in St. Paul, which not only sanctions our doctrine, but which cannot possibly be interpreted to mean anything else. We are not so foolish as to say that there are no grounds for the opposite view, but we believe, all things considered, that universalism affords the only means of reconciling the apparent contradictions.

One hindrance to the acceptance of any doctrine of universal salvation is a fear lest such a belief should tend to sap morality. Pious and candid opposers to the doctrine have even ventured to say that if they were to believe that a dishonest and immoral man might yet hope for salvation after death, they themselves would be tempted to give up their piety and live a worldly and perhaps sensual life. We venture to think that their bias is stronger than their judgment as far as this sentiment is concerned, and they would not be so ready as they say to alter the blameless tenor of



their lives, they are better than they take the credit of being. Others, who do not go so far as this, think it would be the case with persons less pious and moral than themselves. This argument, if well founded, would deserve the most serious consideration, but we venture to believe it is based upon a misconception for which orthodoxy is responsible; and because orthodoxy places the motive to religion on the wrong foundation, it is fearful that an attempt to alter the foundation will destroy all motive, and piety and morality will cease if they are removed from the ground upon which they have rested so long.

The injury orthodoxy has done is here most distinctly manifest: it has obscured the truth that a virtuous life is infinitely preferable to a vicious one quite apart from reward or punishment; that salvation consists in perfecting character and not in avoiding pain; and that religion is not a matter of restraints, but of aspirations.

There is another objection to the doctrine of universal restoration which is sometimes entertained, though rarely acknowledged, and that is based upon the supposition that if future punishment is to be temporary and terminable, then future reward and happiness will be the same, and

---

rather than give up their own hope of everlasting bliss, not a few people prefer to retain the doctrine of everlasting pain for others. If it were undoubtedly true that misery and happiness are to be co-existent, and that the consequences of vice will last as long as the results of virtue, and that reward and punishment must *both* be eternal or temporary, then a fresh consideration would be introduced, we admit; but we are also free to confess that we would rather abandon our own hope of immortal life than retain it at the fearful cost of believing that as a necessary sequence other human beings would have to live in everlasting misery. But the doctrine of universal progress removes this difficulty, for while destroying the miserable and heart-rending doctrine of eternal punishment, it does not lessen in any way the hope of eternal happiness, but directly increases it, for the man whose affections are set on moral and spiritual excellence will rejoice in the hope that it is to be a universal attainment and not a privilege confined to a select and fortunate few. At the same time, it removes that secret and hidden horror which would be enough to scorch into gloom the brightness of the most ravishing heaven and still the songs of the happiest spirits,

if it were possible that one universe could embrace such a heaven and such a hell as Catholics and Evangelicals alike believe in.

✓ There seems to us no alternative between materialism and Universalism; either there is nothing to hope for, or there is everything to hope for. If there is no God, no spiritual world, no eternal life, then this life with its joys and sorrows is at once the best and worst we shall ever know, and we must reconcile ourselves to the fact; but there is that within us which spontaneously escapes from this limited prospect and carries our hopes into infinity. But admit this, believe in God, in Christ, in the immateriality and immortality of the soul, then the hope of universal mercy and eternal progress is irresistible.

## XVI.

*THE LIFE TO COME.*

THE Bible contains the key to the spiritual history of mankind. The fall of man is moral ruin, the salvation of man is his moral restitution. The material circumstances in which this spiritual drama is enacted are of but little importance and are not the subject of revelation. Most theologies attempt to deal with these circumstances, and to give an absolute explanation of all conditions of life. This earth has been the theatre of the earlier scenes of the troubled drama of human story, and we also know that it is still the scene of its continued development, but it is generally assumed that the conclusion and consummation of it is to be effected elsewhere with strange surroundings and untried relationships. And in this assumption is to be often found the ground of the dissatisfaction of man with the conclusions of theology; they feel the imperfection of this life,

arising from sin and its consequences, and the only consolation offered is not a solution or completion, but a startling and an abrupt termination and equally unaccountable commencement of another incomprehensible existence having in its nature no relation to the hopes and fears and aspirations of this life. And so, being of a believing nature and desirous of receiving the truth, men have accepted this as the final explanation of religion as to the future life, but they have found little solace or joy in it. It may be pure and beautiful and incomprehensible, but it is not *human*, and we are and ever must be, and therefore it cannot satisfy our nature. We are thus led to conclude that these views are imperfect and incorrect. They assume that the Bible intended to describe things which are not described, taking figures for facts and distorting simple literal truths into mysterious figures. Though the Bible does not reveal the unseen world, it gives us hints and glimpses of spheres of existence more or less distinct and remote from our own, but with these our future may have little more to do than our present. The subjects of revelation are a fallen world and a kingdom of heaven. The fallen world is fallen humanity, the kingdom of heaven is regenerated humanity. The

nature which was corrupted by the fall is renewed in redemption and regeneration, and its highest development is that divine sonship to which we aspire.

Christianity gives a dual hope to the world— two hopes, though one in nature, yet distinct in development. The first hope, which was largely that of St. Paul and of all the prophets, is the ultimate development of spiritual order in this present world. This ought never to be overlooked. If we go no further than this, we find a vital difference between the religion of the Bible and materialism. Materialism has no hope, neither in this world, nor in that which is to come; it looks forward to a continued fluctuation between good and evil, a contest which will know no end until the cooling of our planet renders organic life impossible, and blank desolation succeeds the useless anarchy and fruitless suffering of millenniums. Christianity recognises a power at work of which physical science takes no cognisance, and our faith in it is in no way shaken by the apparent slowness in the regeneration of the world. The spiritual history of man is a record of a few crises, and not of a long and feeble growth; and we are justified in anticipating further crises which will hasten

the spread of righteousness in a manner and with a speed outstripping all the calculations of philosophers.

The second hope is the introduction of ourselves into a state of spiritual order and happiness after our death or departure from this present condition of life. This hope is based upon spiritual facts and confirmed by our own spiritual instincts, and it is beyond the power of science to destroy it, while all true philosophy tends to confirm it. It is based upon a belief that the spiritual entity within is separate from the body in which it dwells, and that when released from its present condition it can be environed with another, a higher and incorruptible form. A future life such as we hope for is a life, not divested of all relationship to a material universe, but one in which the spiritual relationship will have the pre-eminence, not to the exclusion, but to the complete subjection, of the material; a world of spiritual order, joy, and life, instead of a world of spiritual disorder, pain, and death. We believe that the whole of man's life (not the lives of some men, but the lives of all men) in this world is but the preparation for a more perfect life in a future world. Man is not to live here as a probationer for a short period to

undergo certain arbitrary sufferings and then to be wafted to some distant place to receive certain arbitrary rewards; but he is now undergoing a training and culture by his sufferings, and it may be by his sins, which will fit him for an eternal dominion over more perfect worlds than this. As there was in the first sentence pronounced on man a promise of redemption, so in the paradisaical state there was a type of man's eternal destiny. The present condition of material things is not permanent: we feel this constantly. The natural world which soothes, solaces, and stimulates us, at times saddens us. We gaze upon the loveliest features of the spring landscape, and sigh because we feel how evanescent is all its beauty, passing away even while most precious, even as our own hopes and loves and works fade from our lives; and as we look upon the perishing grass and fading flowers, feeling the affinity of death, we are constrained to say 'that here we have no continuing city, but seek one to come,' 'a new heaven and a new earth in which dwelleth righteousness.'

The natural condition of our future habitations will be in harmony with our own changeless existence: 'Incorruptible, undefiled, fading not away.' May not these words literally describe



the physical condition of our future dwelling place and home? a newer, a higher world, with all the characteristic features of earth heightened and glorified. Are hills and streams and verdure only a strange temporary feature in the universe, or are they not a permanent condition of inanimate nature? Are they not good enough, pure enough, beautiful enough to adorn God's worlds for ever? Do we not feel in gazing upon them an inward satisfaction arising out of their harmony with our very deepest feelings, which tells us we could, if they remained the same, gaze upon them with delight for ever; we and they both changeless, not with the changeless stagnation of death, but the changeless activity of eternal life. So that at death, instead of being ushered without warning into a world of strange and oppressive pomp and splendour, we may awake to a consciousness of our changed condition slowly and naturally; heaven will steal across our senses as a familiar and deeply loved beauty from which we have been long absent, for the sight of which our hearts have often yearned, and of which we have most frequently been reminded by the lovely landscapes and skies of this lower world. And we cannot anticipate that in any future that awaits we shall ever be

other than human, with human faculties, and human sympathies. These may be added to, or extended indefinitely, but not superseded or suppressed : their power, now so mysterious and majestic, is owing to their nature being so intimately related to the infinite, and they must form the basis of life everywhere for ever. Our work here is the education of our faculties, and our joys and sorrows are the education of our sympathies. The souls which have experienced the deepest sorrows are always capable of feeling the most exalted pleasures. Sorrow excites sensibility, and sensibility is the capacity for receiving happiness, so a keen sensibility in a world which no sorrow can enter must be the instrument of exquisite bliss. And those faculties which have been most exercised by the sanctified strain and toil of this life will be the best fitted to work out great purposes for God in worlds where the strain shall be removed and the faculties find the unrestricted freedom for exertion (not for rest) which they continually crave.

Though we believe the hope of the Gospel to be the ultimate redemption of all mankind, there will be something more, a reward above and beyond the deliverance from sin, for those who have served

the Master here. In proportion to the magnitude of their service, in proportion to their self-sacrifice, in proportion to their saving influence in the world, shall be their recompense and their dignity. 'Thou hast been faithful over a few things, I will make thee ruler over many things.' Faithfulness shall be rewarded by having larger duties committed to it, and love shall be rewarded by larger room to exert its beneficent sway. Those who by obedience hold posts of honour and dignity in the kingdom of God shall hold similar honours and dignities hereafter; it will be but an extension of that service which they have already chosen, but pursued under happier circumstances. They shall still be leaders and rulers of men, they shall lead them on in divine truth and bear sway over them in love until they also enter into the glorious liberty of the Sons of God. We do not suppose that the ignorant and degraded, though saved, will at once rise into the same life of light and glory as those who have here striven after the attainment of a divine likeness: they will need educating, but not punishing or purifying in purgatory, and the righteous will be their teachers then even as now, but these will no longer be resisted by the ignorance or sinfulness of those

whom they serve, nor hindered any more by this easily wearied brain, this weak staggering body, these tearful eyes, this lonely aching heart.

And only then shall we find the completion of the Hope of the world, that hope which has been dimly felt in all times, by some with an exultation which knew no check, by some only faintly deemed of through their many tears, by most never believed in at all ; the hope that God is indeed love, and that His purpose in creation was the eternal perfection and blessedness of all His intelligent creatures. And this is the life to come ; already we have hints, foretastes, foreshadowings of that after-life in the hopes, aspirations, and raptures which sometimes fill us here ; but which now also sadden us by their incompleteness and the ever-present consciousness of the unattainable ; but we know that then we shall reach that which is now beyond us, that these hopes will be satisfied, these aspirations answered, this rapture completed, our aching, longing hearts will find true, constant, and abiding rest and bliss.

The Gospel gives us an assurance of the fulfilment of this hope by the life and death of Christ, which reveal the divine love and are reconciling the world to God, and by the resurrection of Christ,

which is the assurance of our own resurrection, 'for as in Adam all die, even so in Christ shall all be made alive.'

Although in these pages I have done so, there is no necessity to confine our speculations or limit our hopes to this earth. We have always to advance from the centre outwards, and having comprehended the unity of mankind and the unity of God's purposes in human history, both past and future, in the life that now is and in that which is to come, we can cease to think of the earth as a solitary, isolated dwelling place in creation. We must remember that the earth is but part of creation, and it is part of a whole—there is absolute unity in creation, the universe is one. The earth is bound by invisible laws and relationships to other spheres; and as they are again connected with others, so each is united to each and to all. And it is so spiritually as well. 'Things in heaven and things on earth' are of the same nature and have a similar destiny; for they are created by the same God, who is One, and whose work is One, and none of His creatures can ever be strangers or outcasts anywhere in His universe.

LONDON : PRINTED BY  
SPOTTISWOODE AND CO., NEW-STREET SQUARE  
AND PARLIAMENT STREET



*A LIST OF*  
*C. KEGAN PAUL AND CO.'S*  
*PUBLICATIONS.*



1, Paternoster Square, London.

A LIST OF  
C. KEGAN PAUL AND CO.'S  
PUBLICATIONS.

**ADAMS (F. O.), F.R.G.S.**

**The History of Japan.** From the Earliest Period to the Present Time. New Edition, revised. 2 volumes. With Maps and Plans. Demy 8vo. Cloth, price 21s. each.

**ADAMS (W. D.).**

**Lyrics of Love,** from Shakespeare to Tennyson. Selected and arranged by. Fcap. 8vo. Cloth extra, gilt edges, price 3s. 6d.

**ADAMSON (H. T.), B.D.**

**The Truth as it is in Jesus.** Crown 8vo. Cloth, price 8s. 6d.

**The Three Sevens.** Crown 8vo. Cloth, price 5s. 6d.

**A. K. H. B.**

**From a Quiet Place.** A New Volume of Sermons. Crown 8vo. Cloth, price 5s.

**ALBERT (Mary).**

**Holland and her Heroes** to the year 1585. An Adaptation from Motley's "Rise of the Dutch Republic." Small crown 8vo. Cloth, price, 4s. 6d.

**ALLEN (Rev. R.), M.A.**

**Abraham; his Life, Times, and Travels,** 3,800 years ago. Second Edition. With Map. Post 8vo. Cloth, price 6s.

**ALLEN (Grant), B.A.**

**Physiological Æsthetics.** Large post 8vo. 9s.

**ALLIES (T. W.), M.A.**

**Per Crucem ad Lucem.** The Result of a Life. 2 vols. Demy 8vo. Cloth, price 25s.

**A Life's Decision.** Crown 8vo. Cloth, price 7s. 6d.

**AMATEUR.**

**A Few Lyrics.** Small crown 8vo. Cloth, price 2s.

**ANDERSON (Col. R. P.).**

**Victories and Defeats.** An Attempt to explain the Causes which have led to them. An Officer's Manual. Demy 8vo. Cloth, price 14s.

**ANDERSON (R. C.), C.E.**

**Tables for Facilitating the Calculation of every Detail in connection with Earthen and Masonry Dams.** Royal 8vo. Cloth, price £2 2s.

**Antiope.** A Tragedy. Large crown 8vo. Cloth, price 6s.

**ARCHER (Thomas).**

**About my Father's Business.** Work amidst the Sick, the Sad, and the Sorrowing. Crown 8vo. Cloth, price 2s. 6d.

**ARMSTRONG (Richard A.), B.A.**

**Latter-Day Teachers.** Six Lectures. Small crown 8vo. Cloth, price 2s. 6d.

**Army of the North German Confederation.**

A Brief Description of its Organization, of the Different Branches of the Service and their *role* in War, of its Mode of Fighting, &c. &c. Translated from the Corrected Edition, by permission of the Author, by Colonel Edward Newdigate. Demy 8vo. Cloth, price 5s.

**ARNOLD (Arthur).**

**Social Politics.** Demy 8vo. Cloth, price 14s.

**Free Land.** Crown 8vo. Cloth, price 6s.

**AUBERTIN (J. J.).**

**Camoens' Lusiads.** Portuguese Text, with Translation by. With Map and Portraits. 2 vols. Demy 8vo. Price 30s.

**Seventy Sonnets of Camoens'.** Portuguese text and translation, with some original poems. Dedicated to Captain Richard F. Burton. Printed on hand-made paper. Cloth, bevelled boards, gilt top, price 7s. 6d.

**Aunt Mary's Bran Pie.**

By the author of "St. Olave's." Illustrated. Cloth, price 3s. 6d.

**AVIA.**

**The Odyssey of Homer** Done into English Verse. Fcap. 4to. Cloth, price 15s.

**BADGER (George Perry), D.C.L.**

**An English-Arabic Lexicon.** In which the equivalents for English words and idiomatic sentences are rendered into literary and colloquial Arabic. Royal 4to. Cloth, price 49 9s.

**BAGEHOT (Walter).**

**Some Articles on the Depreciation of Silver, and Topics connected with it.** Demy 8vo. Price 5s.

**The English Constitution.**

A New Edition, Revised and Corrected, with an Introductory Dissertation on Recent Changes and Events. Crown 8vo. Cloth, price 7s. 6d.

**Lombard Street.**

A Description of the Money Market. Seventh Edition. Crown 8vo. Cloth, price 7s. 6d.

**BAGOT (Alan).**

**Accidents in Mines: their Causes and Prevention.** Crown 8vo. Cloth, price 6s.

**BAKER (Sir Sherston, Bart.).**

**Halleck's International Law; or Rules Regulating the Intercourse of States in Peace and War.** A New Edition, Revised, with Notes and Cases. 2 vols. Demy 8vo. Cloth, price 38s.

**BAKER (Sir Sherston, Bart.).—continued.**

**The Laws relating to Quarantine.** Crown 8vo. Cloth, price 12s. 6d.

**BALDWIN (Capt. J. H.), F.Z.S.**

**The Large and Small Game of Bengal and the North-Western Provinces of India.** 4to. With numerous Illustrations. Second Edition. Cloth, price 21s.

**BANKS (Mrs. G. L.).**

**God's Providence House.** New Edition. Crown 8vo. Cloth, price 3s. 6d.

**Ripples and Breakers.** Poems. Square 8vo. Cloth, price 3s.

**BARLEE (Ellen).**

**Locked Out: a Tale of the Strike.** With a Frontispiece. Royal 16mo. Cloth, price 1s. 6d.

**BARNES (William).**

**An Outline of English Speechcraft.** Crown 8vo. Cloth, price 4s.

**Poems of Rural Life, in the Dorset Dialect.** New Edition, complete in 1 vol. Crown 8vo. Cloth, price 8s. 6d.

**Outlines of Redecraft (Logic).** With English Wording. Crown 8vo. Cloth, price 3s.

**BARTLEY (George C. T.).**

**Domestic Economy: Thrift in Every Day Life.** Taught in Dialogues suitable for Children of all ages. Small crown 8vo. Cloth, limp, 2s.

**BAUR (Ferdinand), Dr. Ph.**

**A Philological Introduction to Greek and Latin for Students.** Translated and adapted from the German of. By C. KEGAN PAUL, M.A. Oxon., and the Rev. E. D. STONE, M.A., late Fellow of King's College, Cambridge, and Assistant Master at Eton. Second and revised edition. Crown 8vo. Cloth, price 6s.

**BAYNES (Rev. Canon R. H.).**

**At the Communion Time.** A Manual for Holy Communion. With a preface by the Right Rev.

**BAYNES** (Rev. Canon R. H.)—*continued.*

the Lord Bishop of Derry and Raphoe. Cloth, price 1s. 6d.

\*\*\* Can also be had bound in French morocco, price 2s. 6d.; Persian morocco, price 3s.; Calf, or Turkey morocco, price 3s. 6d.

**BELLINGHAM** (Henry), Barrister-at-Law.

**Social Aspects of Catholicism and Protestantism in their Civil Bearing upon Nations.** Translated and adapted from the French of M. le Baron de Hauleville. With a Preface by His Eminence Cardinal Manning. Second and cheaper edition. Crown 8vo. Cloth, price 3s. 6d.

**BENNETT** (Dr. W. C.).

**Narrative Poems & Ballads.** Fcap. 8vo. Sewed in Coloured Wrapper, price 1s.

**Songs for Sailors.** Dedicated by Special Request to H. R. H. the Duke of Edinburgh. With Steel Portrait and Illustrations. Crown 8vo. Cloth, price 3s. 6d.

An Edition in Illustrated Paper Covers, price 1s.

**Songs of a Song Writer.** Crown 8vo. Cloth, price 6s.

**BENT** (J. Theodore).

**Genoa. How the Republic Rose and Fell.** With 18 Illustrations. Demy 8vo. Cloth, price 18s.

**BETHAM - EDWARDS** (Miss M.).

**Kitty.** With a Frontispiece. Crown 8vo. Cloth, price 6s.

**BEVINGTON** (L. S.).

**Key Notes.** Small crown 8vo. Cloth, price 5s.

**Blue Roses; or, Helen Malinowska's Marriage.** By the Author of "Vera." 2 vols. Fifth Edition. Cloth, gilt tops, 12s.

\*\*\* Also a Cheaper Edition in 1 vol. With Frontispiece. Crown 8vo. Cloth, price 6s.

**BLUME** (Major W.).

**The Operations of the German Armies in France, from Sedan to the end of the war of 1870-**

**BLUME** (Major W.)—*continued.*

71. With Map. From the Journals of the Head-quarters Staff. Translated by the late E. M. Jones, Maj. 20th Foot, Prof. of Mil. Hist., Sandhurst. Demy 8vo. Cloth, price 9s.

**BOGUSLAWSKI** (Capt. A. von).

**Tactical Deductions from the War of 1870-71.** Translated by Colonel Sir Lumley Graham, Bart., late 18th (Royal Irish) Regiment. Third Edition, Revised and Corrected. Demy 8vo. Cloth, price 7s.

**BONWICK** (J.), F.R.G.S.

**Egyptian Belief and Modern Thought.** Large post 8vo. Cloth, price 10s. 6d.

**Pyramid Facts and Fancies.** Crown 8vo. Cloth, price 5s.

**The Tasmanian Lily.** With Frontispiece. Crown 8vo. Cloth, price 5s.

**Mike Howe, the Bushranger of Van Diemen's Land.** With Frontispiece. New and cheaper edition. Crown 8vo. Cloth, price 3s. 6d.

**BOWEN** (H. C.), M. A.

**English Grammar for Beginners.** Fcap. 8vo. Cloth, price 1s.

**Studies in English, for the use of Modern Schools.** Small crown 8vo. Cloth, price 1s. 6d.

**Simple English Poems.** English Literature for Junior Classes. In Four Parts. Parts I. and II., price 6d. each, now ready.

**BOWRING** (Sir John).

**Autobiographical Recollections.** With Memoir by Lewin B. Bowring. Demy 8vo. Price 14s.

**Brave Men's Footsteps.**

By the Editor of "Men who have Risen." A Book of Example and Anecdote for Young People. With Four Illustrations by C. Doyle. Sixth Edition. Crown 8vo. Cloth, price 3s. 6d.

**BRIALMONT** (Col. A.).

**Hasty Intrenchments.** Translated by Lieut. Charles A. Empson, R. A. With Nine Plates. Demy 8vo. Cloth, price 6s.

- BRIDGETT (Rev. J. E.).**  
History of the Holy Eucharist in Great Britain. 2 vols., demy 8vo. Cloth, price 18s.
- BRODRICK (The Hon. G. C.).**  
Political Studies. Demy 8vo. Cloth, price 14s.
- BROOKE (Rev. S. A.), M. A.**  
The Late Rev. F. W. Robertson, M.A., Life and Letters of. Edited by.  
I. Uniform with the Sermons. 2 vols. With Steel Portrait. Price 7s. 6d.  
II. Library Edition. 8vo. With Portrait. Price 12s.  
III. A Popular Edition, in 1 vol. 8vo. Price 6s.  
The Spirit of the Christian Life. A New Volume of Sermons. Crown 8vo. Cloth, price 7s. 6d.  
Theology in the English Poets. — COWPER, COLERIDGE, WORDSWORTH, and BURNS. Fourth and Cheaper Edition. Post 8vo. Cloth, price 5s.  
Christ in Modern Life. Fifteenth and Cheaper Edition. Crown 8vo. Cloth, price 5s.  
Sermons. First Series. Eleventh Edition. Crown 8vo. Cloth, price 6s.  
Sermons. Second Series. Fourth Edition. Crown 8vo. Cloth, price 7s.  
The Fight of Faith. Sermons preached on various occasions. Fifth Edition. Crown 8vo. Cloth, price 7s. 6d.
- BROOKE (W. G.), M. A.**  
The Public Worship Regulation Act. With a Classified Statement of its Provisions, Notes, and Index. Third Edition, Revised and Corrected. Crown 8vo. Cloth, price 3s. 6d.  
Six Privy Council Judgments—1850-1872. Annotated by. Third Edition. Crown 8vo. Cloth, price 2s.
- BROWN (J. A.).**  
Magnetic Observations at Trevandrum and Augusta Malley. Vol. I. 4to. Cloth, price 63s.  
The Report from above, separately sewed, price 21s.
- BROWN (Rev. J. Baldwin).**  
The Higher Life. Its Reality, Experience, and Destiny. Fifth and Cheaper Edition. Crown 8vo. Cloth, price 5s.  
Doctrine of Annihilation in the Light of the Gospel of Love. Five Discourses. Third Edition. Crown 8vo. Cloth, price 2s. 6d.  
The Christian Policy of Life. A Book for Young Men of Business. New and Cheaper Edition. Crown 8vo. Cloth, price 3s. 6d.
- BROWN (J. Croumbie), LL.D.**  
Reboisement in France; or, Records of the Replanting of the Alps, the Cevennes, and the Pyrenees with Trees, Herbage, and Bush. Demy 8vo. Cloth, price 12s. 6d.  
The Hydrology of Southern Africa. Demy 8vo. Cloth, price 10s. 6d.
- BROWNE (W. R.).**  
The Inspiration of the New Testament. With a Preface by the Rev. J. P. NORRIS, D.D. Fcap. 8vo. Cloth, price 2s. 6d.
- BRYANT (W. C.).**  
Poems. Red-line Edition. With 24 Illustrations and Portrait of the Author. Crown 8vo. Cloth extra, price 7s. 6d.  
A Cheaper Edition, with Frontispiece. Small crown 8vo. Cloth, price 3s. 6d.
- BURCKHARDT (Jacob).**  
The Civilization of the Period of the Renaissance in Italy. Authorized translation, by S. G. C. Middlemore. 2 vols. Demy 8vo. Cloth, price 24s.
- BURTON (Mrs. Richard).**  
The Inner Life of Syria, Palestine, and the Holy Land. With Maps, Photographs, and Coloured Plates. 2 vols. Second Edition. Demy 8vo. Cloth, price 24s.  
\*\* Also a Cheaper Edition in one volume. Large post 8vo. Cloth, price 10s. 6d.
- BURTON (Capt. Richard F.).**  
The Gold Mines of Midian and the Ruined Midianite Cities. A Fortnight's Tour in

**BURTON (Capt. Richard F.)—**  
*continued.*

North Western Arabia. With numerous Illustrations. Second Edition. Demy 8vo. Cloth, price 18s.

**The Land of Midian Revisited.** With numerous illustrations on wood and by Chromolithography. 2 vols. Demy 8vo. Cloth, price 32s.

**BUSBECQ (Ogier Ghiselin de).**  
**His Life and Letters.** By Charles Thornton Forster, M.D. and F. H. Blackburne Daniell, M.D. 2 vols. With Frontispieces. Demy 8vo. Cloth, price 24s.

**BUTLER (Alfred J.).**  
**Amaranth and Asphodel.** Songs from the Greek Anthology.—I. Songs of the Love of Women. II. Songs of the Love of Nature. III. Songs of Death. IV. Songs of Hereafter. Small crown 8vo. Cloth, price 2s.

**BYRNNE (E. Fairfax).**  
**Milicent.** A Poem. Small crown 8vo. Cloth, price 6s.

**CALDERON.**  
**Calderon's Dramas:** The Wonder-Working Magician—Life is a Dream—The Purgatory of St. Patrick. Translated by Denis Florence MacCarthy. Post 8vo. Cloth, price 10s.

**CANDLER (H.).**  
**The Groundwork of Belief.** Crown 8vo. Cloth, price 7s.

**CARPENTER (W. B.), M.D.**  
**The Principles of Mental Physiology.** With their Applications to the Training and Discipline of the Mind, and the Study of its Morbid Conditions. Illustrated. Fifth Edition. 8vo. Cloth, price 12s.

**CARPENTER (Dr. Philip P.).**  
**His Life and Work.** Edited by his brother, Russell Lant Carpenter. With portrait and vignette. Second Edition. Crown 8vo. Cloth, price 7s. 6d.

**CAVALRY OFFICER.**  
**Notes on Cavalry Tactics, Organization, &c.** With Diagrams. Demy 8vo. Cloth, price 12s.

**CERVANTES.**

**The Ingenious Knight Don Quixote de la Mancha.** A New Translation from the Originals of 1605 and 1608. By A. J. Duffield. With Notes. 3 vols. demy 8vo. Cloth, price 42s.

**CHAPMAN (Hon. Mrs. E. W.).**  
**A Constant Heart. A Story.** 2 vols. Cloth, gilt tops, price 12s.

**CHEYNE (Rev. T. K.).**  
**The Prophecies of Isaiah.** Translated, with Critical Notes and Dissertations by. Two vols., demy 8vo. Cloth, price 25s.

**Children's Toys, and some Elementary Lessons in General Knowledge which they teach.** Illustrated. Crown 8vo. Cloth, price 5s.

**Clairaut's Elements of Geometry.** Translated by Dr. Kaines, with 145 figures. Crown 8vo. Cloth, price 4s. 6d.

**CLARKE (Mary Cowden).**  
**Honey from the Weed.** Crown 8vo. Cloth, price 7s.

**CLAYDEN (P. W.).**  
**England under Lord Beaconsfield.** The Political History of the Last Six Years, from the end of 1873 to the beginning of 1880. Second Edition. With Index, and Continuation to March, 1880. Demy 8vo. Cloth, price 16s.

**CLERY (C.), Lieut.-Col.**  
**Minor Tactics.** With 26 Maps and Plans. Fifth and Revised Edition. Demy 8vo. Cloth, price 16s.

**CLODD (Edward), F.R.A.S.**  
**The Childhood of the World: a Simple Account of Man in Early Times.** Sixth Edition. Crown 8vo. Cloth, price 3s.  
A Special Edition for Schools. Price 1s.

**The Childhood of Religions.** Including a Simple Account of the Birth and Growth of Myths and Legends. Third Thousand. Crown 8vo. Cloth, price 5s.  
A Special Edition for Schools. Price 1s. 6d.

**CLODD** (Edward), F.R.A.S.—*continued.*

**Jesus of Nazareth.** With a brief Sketch of Jewish History to the Time of His Birth. Small crown 8vo. Cloth, price 6s.

**COGHLAN** (J. Cole), D.D.

**The Modern Pharisee and other Sermons.** Edited by the Very Rev. A. H. Dickinson, D.D., Dean of Chapel Royal, Dublin. New and cheaper edition. Crown 8vo. Cloth, price 7s. 6d.

**COLERIDGE** (Sara).

**Pretty Lessons in Verse for Good Children,** with some Lessons in Latin, in Easy Rhyme. A New Edition. Illustrated. Fcap. 8vo. Cloth, price 3s. 6d.

**Phantasmion. A Fairy Tale.** With an Introductory Preface by the Right Hon. Lord Coleridge, of Ottery St. Mary. A New Edition. Illustrated. Crown 8vo. Cloth, price 7s. 6d.

**Memoir and Letters of Sara Coleridge.** Edited by her Daughter. Cheap Edition. With one Portrait. Cloth, price 7s. 6d.

**COLLINS** (Mortimer).

**The Secret of Long Life.** Small crown 8vo. Cloth, price 3s. 6d.  
**Inn of Strange Meetings, and other Poems.** Crown 8vo. Cloth, price 5s.

**COLOMB** (Colonel).

**The Cardinal Archbishop.** A Spanish Legend in twenty-nine Cancons. Small crown 8vo. Cloth, price 5s.

**CONNELL** (A. K.).

**Discontent and Danger in India.** Small crown 8vo. Cloth, price 3s. 6d.

**CONWAY** (Hugh).

**A Life's Idylls.** Small crown 8vo. Cloth, price 3s. 6d.

**COOKE** (Prof. J. P.)

**Scientific Culture.** Crown 8vo. Cloth, price 1s.

**COOPER** (H. J.).

**The Art of Furnishing on Rational and Æsthetic Principles.** New and Cheaper Edition. Fcap. 8vo. Cloth, price 1s. 6d.

**COPPÉE** (François).

**L'Exilée.** Done into English Verse with the sanction of the Author by I. O. L. Crown 8vo. Vellum, price 5s.

**CORFIELD** (Prof.), M.D.

**Health.** Crown 8vo. Cloth, price 6s.

**CORY** (William).

**A Guide to Modern English History.** Part I. MDCCCXV.—MDCCCXXX. Demy 8vo. Cloth, price 9s.

**COURTNEY** (W. L.).

**The Metaphysics of John Stuart Mill.** Crown 8vo. Cloth, price 5s. 6d.

**COWAN** (Rev. William).

**Poems:** Chiefly Sacred, including Translations from some Ancient Latin Hymns. Fcap. 8vo. Cloth, price 5s.

**COX** (Rev. Sir G. W.), Bart.

**A History of Greece** from the Earliest Period to the end of the Persian War. New Edition. 2 vols. Demy 8vo. Cloth, price 36s.

**The Mythology of the Aryan Nations.** New Edition. 2 vols. Demy 8vo. Cloth, price 28s.

**A General History of Greece** from the Earliest Period to the Death of Alexander the Great, with a sketch of the subsequent History to the present time. New Edition. Crown 8vo. Cloth, price 7s. 6d.

**Tales of Ancient Greece.** New Edition. Small crown 8vo. Cloth, price 6s.

**School History of Greece.** With Maps. New Edition. Fcap 8vo. Cloth, price 3s. 6d.

**The Great Persian War** from the Histories of Herodotus. New Edition. Fcap. 8vo. Cloth, price 3s. 6d.

**A Manual of Mythology** in the form of Question and Answer. New Edition. Fcap. 8vo. Cloth, price 3s.

**An Introduction to the Science of Comparative Mythology and Folk-Lore.** Large crown 8vo. Cloth, price 9s.

**COX (Rev. Sir G. W.), Bart., M.A., and EUSTACE HINTON JONES.**

**Popular Romances of the Middle Ages.** Second Edition in one volume. Crown 8vo. Cloth, price 6s.

**COX (Rev. Samuel).**

**A Commentary on the Book of Job.** With a Translation. Demy 8vo. Cloth, price 15s.

**Salvator Mundi; or, Is Christ the Saviour of all Men?** Sixth Edition. Crown 8vo. Cloth, price 5s.

**The Genesis of Evil, and other Sermons, mainly Expository.** Second Edition. Crown 8vo. Cloth, price 6s.

**CRAUFURD (A. H.).**

**Seeking for Light : Sermons.** Crown 8vo. Cloth, price 5s.

**CRIVEN (Mrs.).**

**A Year's Meditations.** Crown 8vo. Cloth, price 6s.

**CRAWFURD (Oswald).**

**Portugal, Old and New.** With Illustrations and Maps. Demy 8vo. Cloth, price 16s.

**CRESSWELL (Mrs. G.).**

**The King's Banner.** Drama in Four Acts. Five Illustrations. 4to. Cloth, price 10s. 6d.

**CROZIER (John Beattie), M.B.**

**The Religion of the Future.** Crown 8vo. Cloth, price 6s.

**DALTON (John Neale), M.A., R.N.**

**Sermons to Naval Cadets.** Preached on board H.M.S. "Britannia." Second Edition. Small crown 8vo. Cloth, price 3s. 6d.

**D'ANVERS (N. R.).**

**Parted.** A Tale of Clouds and Sunshine. With 4 Illustrations. Extra Fcap. 8vo. Cloth, price 3s. 6d.

**Little Minnie's Troubles.** An Every-day Chronicle. With Four Illustrations by W. H. Hughes. Fcap. Cloth, price 3s. 6d.

**D'ANVERS (N. R.)—continued.**

**Pixie's Adventures; or, the Tale of a Terrier.** With 31 Illustrations. 16mo. Cloth, price 4s. 6d.

**Nanny's Adventures; or, the Tale of a Goat.** With 12 Illustrations. 16mo. Cloth, price 4s. 6d.

**DAVIDSON (Rev. Samuel), D.D., LL.D.**

**The New Testament, translated from the Latest Greek Text of Tischendorf. A New and thoroughly Revised Edition.** Post 8vo. Cloth, price 10s. 6d.

**Canon of the Bible : Its Formation, History, and Fluctuations.** Third Edition, revised and enlarged. Small crown 8vo. Cloth, price 5s.

**DAVIES (G. Christopher).**

**Rambles and Adventures of Our School Field Club.** With Four Illustrations. Crown 8vo. Cloth, price 5s.

**DAVIES (Rev. J. L.), M.A.**

**Theology and Morality.** Essays on Questions of Belief and Practice. Crown 8vo. Cloth, price 7s. 6d.

**DAVIES (T. Hart.).**

**Catullus.** Translated into English Verse. Crown 8vo. Cloth, price 6s.

**DAWSON (George), M.A.**

**Prayers, with a Discourse on Prayer.** Edited by his Wife. Fifth Edition. Crown 8vo. Price 6s.

**Sermons on Disputed Points and Special Occasions.** Edited by his Wife. Third Edition. Crown 8vo. Cloth, price 6s.

**Sermons on Daily Life and Duty.** Edited by his Wife. Second Edition. Crown 8vo. Cloth, price 6s.

**DE L'HOSTE (Col. E. P.).**

**The Desert Pastor, Jean Jarousseau.** Translated from the French of Eugène Pelletan. With a Frontispiece. New Edition. Fcap. 8vo. Cloth, price 3s. 6d.

**DE REDCLIFFE** (Viscount Stratford), P.C., K.G., G.C.B.  
**Why am I a Christian?**  
Fifth Edition. Crown 8vo. Cloth, price 3s.

**DESPREZ** (Philip S.).  
**Daniel and John; or, the Apocalypse of the Old and that of the New Testament.** Demy 8vo. Cloth, price 12s.

**DE TOCQUEVILLE** (A.).  
**Correspondence and Conversations of, with Nassau William Senior, from 1834 to 1859.** Edited by M. C. M. Simpson. 2 vols. Post 8vo. Cloth, price 21s.

**DE VERE** (Aubrey).  
**Legends of the Saxon Saints.** Small crown 8vo. Cloth, price 6s.

**Alexander the Great.** A Dramatic Poem. Small crown 8vo. Cloth, price 5s.

**The Infant Bridal, and other Poems.** A New and Enlarged Edition. Fcap. 8vo. Cloth, price 7s. 6d.

**The Legends of St. Patrick, and other Poems.** Small crown 8vo. Cloth, price 5s.

**St. Thomas of Canterbury.** A Dramatic Poem. Large fcap. 8vo. Cloth, price 5s.

**Antar and Zara: an Eastern Romance.** INISFAIL, and other Poems, Meditative and Lyrical. Fcap. 8vo. Price 6s.

**The Fall of Rora, the Search after Proserpine, and other Poems, Meditative and Lyrical.** Fcap. 8vo. Price 6s.

**DOBELL** (Mrs. Horace).  
**Ethelstone, Eveline, and other Poems.** Crown 8vo. Cloth, price 6s.

**DOBSON** (Austin).  
**Vignettes in Rhyme and Vers de Société.** Third Edition. Fcap. 8vo. Cloth, price 5s.

**Proverbs in Porcelain.** By the Author of "Vignettes in Rhyme." Second Edition. Crown 8vo. 6s.

**Dorothy.** A Country Story in Elegiac Verse. With Preface. Demy 8vo. Cloth, price 5s.

**DOWDEN** (Edward), LL.D.  
**Shakspeare: a Critical Study of his Mind and Art.** Fifth Edition. Large post 8vo. Cloth, price 12s.

**Studies in Literature, 1789-1877.** Large post 8vo. Cloth, price 12s.

**Poems.** Second Edition. Fcap. 8vo. Cloth, price 5s.

**DOWNTON** (Rev. H.), M.A.  
**Hymns and Verses.** Original and Translated. Small crown 8vo. Cloth, price 3s. 6d.

**DREWRY** (G. O.), M.D.  
**The Common-Sense Management of the Stomach.** Fifth Edition. Fcap. 8vo. Cloth, price 2s. 6d.

**DREWRY** (G. O.), M.D., and **BARTLETT** (H. C.), Ph.D., F.C.S.

**Cup and Platter: or, Notes on Food and its Effects.** New and cheaper Edition. Small 8vo. Cloth, price 1s. 6d.

**DRUMMOND** (Miss).  
**Tripps Buildings.** A Study from Life, with Frontispiece. Small crown 8vo. Cloth, price 3s. 6d.

**DUFFIELD** (A. J.).  
**Don Quixote. His Critics and Commentators.** With a Brief Account of the Minor Works of Miguel de Cervantes Saavedra, and a statement of the end and aim of the greatest of them all. A Handy Book for General Readers. Crown 8vo. Cloth, price 3s. 6d.

**DU MONCEL** (Count).  
**The Telephone, the Microphone, and the Phonograph.** With 74 Illustrations. Small crown 8vo. Cloth, price 5s.

**DUTT** (Toru).  
**A Sheaf Gleaned in French Fields.** New Edition, with Portrait. Demy 8vo. Cloth, price 10s. 6d.



**DU VERNOIS (Col. von Verdy).****Studies in leading Troops.**

An authorized and accurate Translation by Lieutenant H. J. T. Hildyard, 71st Foot. Parts I. and II. Demy 8vo. Cloth, price 7s.

**EDEN (Frederick).**

**The Nile without a Dragoman.** Second Edition. Crown 8vo. Cloth, price 7s. 6d.

**EDGEWORTH (F. Y.).**

**Mathematical Psychics:** an Essay on the Application of Mathematics to Social Science. Demy 8vo. Cloth, price 7s. 6d.

**EDIS (Robert W.).**

**Decoration and Furniture of Town Houses.** A series of Cantor Lectures delivered before the Society of Arts, 1880. Amplified and enlarged, with 29 full-page Illustrations and numerous sketches. Second Edition. Square 8vo. Cloth, price 12s. 6d.

**EDMONDS (Herbert).**

**Well Spent Lives: a Series of Modern Biographies.** Crown 8vo Price 5s.

**Educational Code of the Prussian Nation, in its Present Form.** In accordance with the Decisions of the Common Provincial Law, and with those of Recent Legislation. Crown 8vo. Cloth, price 2s. 6d.

**EDWARDS (Rev. Basil).**

**Minor Chords; or, Songs for the Suffering: a Volume of Verse.** Fcap. 8vo. Cloth, price 3s. 6d.; paper, price 2s. 6d.

**ELLIOT (Lady Charlotte).**

**Medusa and other Poems.** Crown 8vo. Cloth, price 6s.

**ELLIOTT (Ebeneser), The Corn-Law Rhymer.**

**Poems.** Edited by his Son, the Rev. Edwin Elliott, of St. John's, Antigua. 2 vols. Crown 8vo. Cloth, price 18s.

**ELSDALE (Henry).**

**Studies in Tennyson's Idylls.** Crown 8vo. Cloth, price 5s.

**ELYOT (Sir Thomas).**

**The Boke named the Governour.** Edited from the First Edition of 1531 by Henry Herbert Stephen Croft, M.A., Barrister-at-Law. With Portraits of Sir Thomas and Lady Elyot, copied by permission of her Majesty from Holbein's Original Drawings at Windsor Castle. 2 vols. fcap. 4to. Cloth, price 50s.

**Epic of Hades (The).**

By the author of "Songs of Two Worlds." Twelfth Edition. Fcap. 8vo. Cloth, price 7s. 6d.  
 ".\*" Also an Illustrated Edition with seventeen full-page designs in photo-mezzotint by GEORGE R. CHAPMAN. 4to. Cloth, extra gilt leaves, price 25s. and a Large Paper Edition, with portrait, price 10s. 6d.

**EVANS (Anne).**

**Poems and Music.** With Memorial Preface by Ann Thackeray Ritchie. Large crown 8vo. Cloth, price 7s. 6d.

**EVANS (Mark).**

**The Gospel of Home Life.** Crown 8vo. Cloth, price 4s. 6d.

**The Story of our Father's Love,** told to Children. Fourth and Cheaper Edition. With Four Illustrations. Fcap. 8vo. Cloth, price 1s. 6d.

**A Book of Common Prayer and Worship for Household Use,** compiled exclusively from the Holy Scriptures. New and Cheaper Edition. Fcap. 8vo. Cloth, price 1s.

**The King's Story Book.** In three parts. Fcap. 8vo. Cloth, price 1s. 6d. each.

.\*" Parts I. and II., with eight Illustrations and two Picture Maps, now ready.

**EX-CIVILIAN.**

**Life in the Mofussil; or, Civilian Life in Lower Bengal.** 2 vols. Large post 8vo. Price 14s.

**FARQUHARSON (M.).**

**I. Elsie Dinsmore.** Crown 8vo. Cloth, price 3s. 6d.

**FARQUHARSON (M.)—continued.**

**II. Elsie's Girlhood.** Crown 8vo. Cloth, price 3s. 6d.

**III. Elsie's Holidays at Roselands.** Crown 8vo. Cloth, price 3s. 6d.

**FELKIN (H. M.).**

**Technical Education in a Saxon Town.** Published for the City and Guilds of London Institute for the Advancement of Technical Education. Demy 8vo. Cloth, price 2s.

**FIELD (Horace), B.A. Lond.**

**The Ultimate Triumph of Christianity.** Small crown 8vo. Cloth, price 3s. 6d.

**FINN (the late James), M.R.A.S.**

**Stirring Times; or, Records from Jerusalem Consular Chronicles of 1853 to 1856.** Edited and Compiled by his Widow. With a Preface by the Viscountess STRANGFORD. 2 vols. Demy 8vo. Price 30s.

**FLOREDICE (W. H.).**

**A Month among the Mere Irish.** Small crown 8vo. Cloth, price 5s.

**Folkestone Ritual Case**

**(The).** The Argument, Proceedings Judgment, and Report, revised by the several Counsel engaged. Demy 8vo. Cloth, price 25s.

**FORMBY (Rev. Henry).**

**Ancient Rome and its Connection with the Christian Religion: an Outline of the History of the City from its First Foundation down to the Erection of the Chair of St. Peter, A.D. 42-47.** With numerous Illustrations of Ancient Monuments, Sculpture, and Coinage, and of the Antiquities of the Christian Catacombs. Royal 4to. Cloth extra, price 50s. Roxburgh, half-morocco, price 52s. 6d.

**FOWLE (Rev. T. W.), M.A.**

**The Reconciliation of Religion and Science.** Being Essays on Immortality, Inspiration, Miracles, and the Being of Christ. Demy 8vo. Cloth, price 10s. 6d.

**The Divine Legation of Christ.** Crown 8vo. Cloth, price 7s.

**FRASER (Donald).**

**Exchange Tables of Sterling and Indian Rupee Currency, upon a new and extended system, embracing Values from One Farthing to One Hundred Thousand Pounds, and at Rates progressing, in Sixteenths of a Penny, from 1s. 9d. to 2s. 3d. per Rupee.** Royal 8vo. Cloth, price 10s. 6d.

**FRISWELL (J. Hain).**

**The Better Self.** Essays for Home Life. Crown 8vo. Cloth, price 6s.

**One of Two; or, A Left-Handed Bride.** With a Frontispiece. Crown 8vo. Cloth, price 3s. 6d.

**GARDINER (Samuel R.) and J. BASS MULLINGER, M.A.**

**Introduction to the Study of English History.** Large crown 8vo. Cloth, price 9s.

**GARDNER (J.), M.D.**

**Longevity: The Means of Prolonging Life after Middle Age.** Fourth Edition, Revised and Enlarged. Small crown 8vo. Cloth, price 4s.

**GARRETT (E.).**

**By Still Waters.** A Story for Quiet Hours. With Seven Illustrations. Crown 8vo. Cloth, price 6s.

**GEBLER (Karl Von).**

**Galileo Galilei and the Roman Curia, from Authentic Sources.** Translated with the sanction of the Author, by Mrs. GEORGE STURGE. Demy 8vo. Cloth, price 12s.

**GEDDES (James).**

**History of the Administration of John de Witt, Grand Pensionary of Holland. Vol. I. 1623-1654.** Demy 8vo., with Portrait. Cloth, price 15s.

**GEORGE (Henry).**

**Progress and Poverty.** An Inquiry into the Cause of Industrial Depressions and of Increase of Want with Increase of Wealth. The Remedy. Post 8vo. Cloth, price 7s. 6d.

**GILBERT (Mrs.).**

**Autobiography and other Memorials.** Edited by Josiah

**GILBERT (Mrs.)—continued.**

Gilbert. Third Edition. With Portrait and several Wood Engravings. Crown 8vo. Cloth, price 7s. 6d.

**GLOVER (F.), M.A.**

*Exempla Latina.* A First Construing Book with Short Notes, Lexicon, and an Introduction to the Analysis of Sentences. Fcap. 8vo. Cloth, price 2s.

**GODWIN (William).**

*William Godwin: His Friends and Contemporaries.* With Portraits and Facsimiles of the handwriting of Godwin and his Wife. By C. Kegan Paul. 2 vols. Demy 8vo. Cloth, price 28s.

*The Genius of Christianity Unveiled.* Being Essays never before published. Edited, with a Preface, by C. Kegan Paul. Crown 8vo. Cloth, price 7s. 6d.

**GOETZE (Capt. A. von).**

*Operations of the German Engineers during the War of 1870-1871.* Published by Authority, and in accordance with Official Documents. Translated from the German by Colonel G. Graham, V.C., C.B., R.E. With 6 large Maps. Demy 8vo. Cloth, price 21s.

**GOLDSMID (Sir Francis Henry).**

*Memoir of.* With Portrait. Crown 8vo. Cloth, price 5s.

**GOODENOUGH (Commodore J. G.), R.N., C.B., C.M.G.**

*Memoir of,* with Extracts from his Letters and Journals. Edited by his Widow. With Steel Engraved Portrait. Square 8vo. Cloth, 5s.

\* Also a Library Edition with Maps, Woodcuts, and Steel Engraved Portrait. Square post 8vo. Cloth, price 14s.

**GOSSE (Edmund W.).**

*Studies in the Literature of Northern Europe.* With a Frontispiece designed and etched by Alma Tadema. Large post 8vo. Cloth, price 12s.

*New Poems.* Crown 8vo. Cloth, price 7s. 6d.

**GOULD (Rev. S. Baring), M.A.**

*Germany, Present and Past.* 2 Vols. Demy 8vo. Cloth, price 21s.

*The Vicar of Morwenstow:* a Memoir of the Rev. R. S. Hawker. With Portrait. Third Edition, revised. Square post 8vo. Cloth, 10s. 6d.

**GRAHAM (William), M.A.**

*The Creed of Science:* Religious, Moral, and Social. Demy 8vo. Cloth, price 12s.

**GREENOUGH (Mrs. Richard).**

*Mary Magdalene: A Poem.* Large post 8vo. Parchment antique, price 6s.

**GRIFFITH (Thomas), A.M.**

*The Gospel of the Divine Life.* A Study of the Fourth Evangelist. Demy 8vo. Cloth, price 14s.

**GRIMLEY (Rev. H. N.), M.A.**

*Tremadoc Sermons,* chiefly on the SPIRITUAL BODY, the UNSEEN WORLD, and the DIVINE HUMANITY. Second Edition. Crown 8vo. Cloth, price 6s.

**GRÜNER (M. L.).**

*Studies of Blast Furnace Phenomena.* Translated by L. D. B. Gordon, F.R.S.E., F.G.S. Demy 8vo. Cloth, price 7s. 6d.

**GURNEY (Rev. Archer).**

*Words of Faith and Cheer.* A Mission of Instruction and Suggestion. Crown 8vo. Cloth, price 6s.

**Gwen: A Drama in Monologue.**

By the Author of the "Epic of Hades." Second Edition. Fcap. 8vo. Cloth, price 5s.

**HAECKEL (Prof. Ernst).**

*The History of Creation.* Translation revised by Professor E. Ray Lankester, M.A., F.R.S. With Coloured Plates and Genealogical Trees of the various groups of both plants and animals. 2 vols. Second Edition. Post 8vo. Cloth, price 32s.

*The History of the Evolution of Man.* With numerous Illustrations. 2 vols. Large post 8vo. Cloth, price 32s.

*Freedom in Science and Teaching.* From the German of

**HAECKEL (Prof. Ernst) — continued.**

Ernst Haeckel, with a Prefatory Note by T. H. Huxley, F.R.S. Crown 8vo. Cloth, price 5s.

**HALF-CROWN SERIES.**

**Sister Dora:** a Biography. By Margaret Lonsdale.

**True Words for Brave Men.** A Book for Soldiers and Sailors. By the late Charles Kingsley.

**An Inland Voyage.** By R. L. Stevenson.

**Travels with a Donkey.** By R. L. Stevenson.

**A Nook in the Apennines.** By Leader Scott.

**Notes of Travel.** Being Extracts from the Journals of Count Von Moltke.

**Letters from Russia.** By Count Von Moltke.

**English Sonnets.** Collected and Arranged by J. Dennis.

**Lyrics of Love from Shakespeare to Tennyson.** Selected and Arranged by W. D. Adams.

**London Lyrics.** By Frederick Locker.

**Home Songs for Quiet Hours.** By the Rev. Canon R. H. Baynes.

**Halleck's International Law;** or, Rules Regulating the Intercourse of States in Peace and War. A New Edition, revised, with Notes and Cases. By Sir Sherston Baker, Bart. 2 vols. Demy 8vo. Cloth, price 38s.

**HARDY (Thomas).**

**A Pair of Blue Eyes.** New Edition. With Frontispiece. Crown 8vo. Cloth, price 6s.

**The Return of the Native.** New Edition. With Frontispiece. Crown 8vo. Cloth, price 6s.

**HARRISON (Lieut.-Col. R.).**

**The Officer's Memorandum Book for Peace and War.** Third Edition. Oblong 32mo. roan, with pencil, price 3s. 6d.

**HARTINGTON (The Right Hon. the Marquis of), M.P.**

**Election Speeches in 1879 and 1880.** With Address to the Electors of North-East Lancashire. Crown 8vo. Cloth, price 3s. 6d.

**HAWEIS (Rev. H. R.), M.A.**

**Arrows in the Air.** Crown 8vo. Second Edition. Cloth, price 6s.

**Current Coin. Materialism—The Devil—Crime—Drunkenness—Pauperism—Emotion—Recreation—The Sabbath.** Third Edition. Crown 8vo. Cloth, price 6s.

**Speech in Season.** Fourth Edition. Crown 8vo. Cloth, price 9s.

**Thoughts for the Times.** Eleventh Edition. Crown 8vo. Cloth, price 7s. 6d.

**Unsectarian Family Prayers.** New and Cheaper Edition. Fcap. 8vo. Cloth, price 1s. 6d.

**HAWKER (Robert Stephen).**

**The Poetical Works of.** Now first collected and arranged with a prefatory notice by J. G. Godwin. With Portrait. Crown 8vo. Cloth, price 12s.

**HAWKINS (Edwards Comerford).**

**Spirit and Form.** Sermons preached in the parish church of Leatherhead. Crown 8vo. Cloth, price 6s.

**HAWTREY (Edward M.).**

**Corydalis.** A Story of the Sicilian Expedition. Small crown 8vo. Cloth, price 3s. 6d.

**HAYES (A. H.).**

**New Colorado and the Santa Fé Trail.** With map and 60 Illustrations. Crown 8vo. Cloth, price 9s.

**HEIDENHAIN (Rudolf), M.D.**

**Animal Magnetism.** Physiological Observations. Translated from the Fourth German Edition, by L. C. Wooldridge. With a Preface by G. R. Romanes, F.R.S. Crown 8vo. Cloth, price 2s. 6d.

**HELLWALD (Baron F. von).**

**The Russians in Central Asia.** A Critical Examination, down to the present time, of the

**HELLWALD (Baron F. von)—*continued.***

Geography and History of Central Asia. Translated by Lieut.-Col. Theodore Wigram, LL.B. Large post 8vo. With Map. Cloth, price 12s.

**HELVIG (Major H.).**

The Operations of the Bavarian Army Corps. Translated by Captain G. S. Schwabe. With Five large Maps. In 2 vols. Demy 8vo. Cloth, price 24s.

Tactical Examples: Vol. I. The Battalion, price 15s. Vol. II. The Regiment and Brigade, price 10s. 6d. Translated from the German by Col. Sir Lumley Graham. With numerous Diagrams. Demy 8vo. Cloth.

**HERFORD (Brooke).**

The Story of Religion in England. A Book for Young Folk. Crown 8vo. Cloth, price 5s.

**HINTON (James).**

Life and Letters of. Edited by Ellice Hopkins, with an Introduction by Sir W. W. Gull, Bart., and Portrait engraved on Steel by C. H. Jeens. Second Edition. Crown 8vo. Cloth, 8s. 6d.

Chapters on the Art of Thinking, and other Essays. With an Introduction by Shadworth Hodgson. Edited by C. H. Hinton. Crown 8vo. Cloth, price 8s. 6d.

**The Place of the Physician.**

To which is added ESSAYS ON THE LAW OF HUMAN LIFE, AND ON THE RELATION BETWEEN ORGANIC AND INORGANIC WORLDS. Second Edition. Crown 8vo. Cloth, price 3s. 6d.

Physiology for Practical Use. By various Writers. With 50 Illustrations. Third and cheaper edition. Crown 8vo. Cloth, price 5s.

An Atlas of Diseases of the Membrana Tympani. With Descriptive Text. Post 8vo. Price £66s.

The Questions of Aural Surgery. With Illustrations. 2 vols. Post 8vo. Cloth, price 12s. 6d.

The Mystery of Pain. New Edition. Fcap. 8vo. Cloth limp, 1s.

**HOCKLEY (W. B.).**

Tales of the Zenana; or, A Nuwab's Leisure Hours. By the Author of "Pandurang Hari." With a Preface by Lord Stanley of Alderley. 2 vols. Crown 8vo. Cloth, price 21s.

Pandurang Hari; or, Memoirs of a Hindoo. A Tale of Mahratta Life sixty years ago. With a Preface by Sir H. Bartle E. Frere, G.C.S.I., &c. New and Cheaper Edition. Crown 8vo. Cloth, price 6s.

**HOFFBAUER (Capt.).**

The German Artillery in the Battles near Metz. Based on the official reports of the German Artillery. Translated by Capt. E. O. Hollist. With Map and Plans. Demy 8vo. Cloth, price 21s.

**HOLMES (E. G. A.).**

Poems. First and Second Series. Fcap. 8vo. Cloth, price 5s. each.

**HOOPER (Mary).**

Little Dinners: How to Serve them with Elegance and Economy. Thirteenth Edition. Crown 8vo. Cloth, price 5s.

Cookery for Invalids, Persons of Delicate Digestion, and Children. Crown 8vo. Cloth, price 3s. 6d.

Every-Day Meals. Being Economical and Wholesome Recipes for Breakfast, Luncheon, and Supper. Second Edition. Crown 8vo. Cloth, price 5s.

**HOOPER (Mrs. G.).**

The House of Raby. With a Frontispiece. Crown 8vo. Cloth, price 3s. 6d.

**HOPKINS (Ellice).**

Life and Letters of James Hinton, with an Introduction by Sir W. W. Gull, Bart., and Portrait engraved on Steel by C. H. Jeens. Second Edition. Crown 8vo. Cloth price 8s. 6d.

**HOPKINS (M.).**

The Port of Refuge; or, Counsel and Aid to Shipmasters in Difficulty, Doubt, or Distress. Crown 8vo. Second and Revised Edition. Cloth, price 6s.

**HORNER (The Misses).**

**Walks in Florence.** A New and thoroughly Revised Edition. 2 vols. Crown 8vo. Cloth limp. With Illustrations.

Vol. I.—Churches, Streets, and Palaces. 10s. 6d. Vol. II.—Public Galleries and Museums. 5s.

**Household Readings on Prophecy.** By a Layman. Small crown 8vo. Cloth, price 3s. 6d.

**HULL (Edmund C. P.).**

**The European in India.** With a MEDICAL GUIDE FOR ANGLO-INDIANS. By R. R. S. Mair, M.D., F.R.C.S.E. Third Edition, Revised and Corrected. Post 8vo. Cloth, price 6s.

**HUTCHISON (Lieut.-Col. F. J.), and Capt. G. H. MACGREGOR.** **Military Sketching and Reconnaissance.** With Fifteen Plates. Second edition. Small 8vo. Cloth, price 6s.

The first Volume of Military Handbooks for Regimental Officers. Edited by Lieut.-Col. C. B. BRACKENBURY, R.A., A.A.G.

**HUTTON (Arthur), M.A.**

**The Anglican Ministry.** Its Nature and Value in relation to the Catholic Priesthood. With a Preface by his Eminence Cardinal Newman. Demy 8vo. Cloth, price 14s.

**INCHBOLD (J. W.).**

**Annus Amoris.** Sonnets. Fcap. 8vo. Cloth, price 4s. 6d.

**INGELOW (Jean).**

**Off the Skelligs.** A Novel. With Frontispiece. Second Edition. Crown 8vo. Cloth, price 6s.

**The Little Wonder-horn.** A Second Series of "Stories Told to a Child." With Fifteen Illustrations. Small 8vo. Cloth, price 2s. 6d.

**Indian Bishoprics.** By an Indian Churchman. Demy 8vo. 6d.

**International Scientific Series (The).**

I. **Forms of Water: A Familiar Exposition of the Origin and Phenomena of Glaciers.** By J. Tyndall, LL.D., F.R.S. With 25 Illustrations. Seventh Edition. Crown 8vo. Cloth, price 5s.

**International Scientific Series (The)—continued.**

II. **Physics and Politics; or, Thoughts on the Application of the Principles of "Natural Selection" and "Inheritance" to Political Society.** By Walter Bagehot. Fifth Edition. Crown 8vo. Cloth, price 4s.

III. **Foods.** By Edward Smith, M.D., &c. With numerous Illustrations. Seventh Edition. Crown 8vo. Cloth, price 5s.

IV. **Mind and Body: The Theories of their Relation.** By Alexander Bain, LL.D. With Four Illustrations. Tenth Edition. Crown 8vo. Cloth, price 4s.

V. **The Study of Sociology.** By Herbert Spencer. Tenth Edition. Crown 8vo. Cloth, price 5s.

VI. **On the Conservation of Energy.** By Balfour Stewart, LL.D., &c. With 14 Illustrations. Fifth Edition. Crown 8vo. Cloth, price 5s.

VII. **Animal Locomotion; or, Walking, Swimming, and Flying.** By J. B. Pettigrew, M.D., &c. With 130 Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.

VIII. **Responsibility in Mental Disease.** By Henry Maudsley, M.D. Third Edition. Crown 8vo. Cloth, price 5s.

IX. **The New Chemistry.** By Professor J. P. Cooke. With 31 Illustrations. Fifth Edition. Crown 8vo. Cloth, price 5s.

X. **The Science of Law.** By Prof. Sheldon Amos. Fourth Edition. Crown 8vo. Cloth, price 5s.

XI. **Animal Mechanism.** A Treatise on Terrestrial and Aerial Locomotion. By Prof. E. J. Marey. With 117 Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.

XII. **The Doctrine of Descent and Darwinism.** By Prof. Osca Schmidt. With 26 Illustrations. Fourth Edition. Crown 8vo. Cloth, price 5s.

XIII. **The History of the Conflict between Religion and Science.** By J. W. Draper, M.D., LL.D. Fifteenth Edition. Crown 8vo. Cloth, price 5s.

**International Scientific Series (The)—continued.**

- XIV. Fungi; their Nature, Influences, Uses, &c.** By M. C. Cooke, LL.D. Edited by the Rev. M. J. Berkeley, F.L.S. With numerous Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.
- XV. The Chemical Effects of Light and Photography.** By Dr. Hermann Vogel. With 100 Illustrations. Third and Revised Edition. Crown 8vo. Cloth, price 5s.
- XVI. The Life and Growth of Language.** By Prof. William Dwight Whitney. Third Edition. Crown 8vo. Cloth, price 5s.
- XVII. Money and the Mechanism of Exchange.** By W. Stanley Jevons, F.R.S. Fourth Edition. Crown 8vo. Cloth, price 5s.
- XVIII. The Nature of Light: With a General Account of Physical Optics.** By Dr. Eugene Lommel. With 188 Illustrations and a table of Spectra in Chromo-lithography. Third Edition. Crown 8vo. Cloth, price 5s.
- XIX. Animal Parasites and Mesomates.** By M. Van Beneden. With 83 Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.
- XX. Fermentation.** By Prof. Schützenberger. With 28 Illustrations. Third Edition. Crown 8vo. Cloth, price 5s.
- XXI. The Five Senses of Man.** By Prof. Bernstein. With 91 Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.
- XXII. The Theory of Sound in its Relation to Music.** By Prof. Pietro Blaserna. With numerous Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.
- XXIII. Studies in Spectrum Analysis.** By J. Norman Lockyer, F.R.S. With six photographic Illustrations of Spectra, and numerous engravings on wood. Crown 8vo. Second Edition. Cloth, price 6s. 6d.
- XXIV. A History of the Growth of the Steam Engine.** By Prof. R. H. Thurston. With numerous Illustrations. Second Edition. Crown 8vo. Cloth, price 6s. 6d.
- XXV. Education as a Science.** By Alexander Bain, LL.D. Third Edition. Crown 8vo. Cloth, price 5s.

**International Scientific Series (The)—continued.**

- XXVI. The Human Species.** By Prof. A. de Quatrefages. Third Edition. Crown 8vo. Cloth, price 5s.
- XXVII. Modern Chromatics.** With Applications to Art and Industry, by Ogden N. Rood. Second Edition. With 130 original Illustrations. Crown 8vo. Cloth, price 5s.
- XXVIII. The Crayfish: an Introduction to the Study of Zoology.** By Prof. T. H. Huxley. Third edition. With eighty-two Illustrations. Crown 8vo. Cloth, price 5s.
- XXIX. The Brain as an Organ of Mind.** By H. Charlton Bastian, M.D. With numerous Illustrations. Second Edition. Crown 8vo. Cloth, price 5s.
- XXX. The Atomic Theory.** By Prof. Ad. Wurtz. Translated by E. Clemin-Shaw. Second Edition. Crown 8vo. Cloth, price 5s.
- XXXI. The Natural Conditions of Existence as they affect Animal Life.** By Karl Semper. Second Edition. Crown 8vo. Cloth, price 5s.
- XXXII. General Physiology of Muscles and Nerves.** By Prof. J. Rosenthal. Second Edition, with illustrations. Crown 8vo. Cloth, price 5s.
- XXXIII. Sight: an Exposition of the Principles of Monocular and Binocular Vision.** By Joseph Le Conte, LL.D. With 132 illustrations. Crown 8vo. Cloth, price 5s.
- XXXIV. Illusions: A Psychological Study.** By James Sully. Crown 8vo. Cloth, price 5s.
- XXXV. Volcanoes: What they are and What they Teach.** By Prof. J. W. Judd, F.R.S. With 92 Illustrations on Wood. Crown 8vo. Cloth, price 5s.
- JENKINS (E.) and RAYMOND (J.).**  
**The Architect's Legal Handbook.** Third Edition Revised. Crown 8vo. Cloth, price 6s.  
**JENKINS (Rev. R. C.), M.A.**  
**The Privilege of Peter and the Claims of the Roman Church confronted with the Scriptures, the Councils, and the Testimony of the Popes themselves.** Fcap. 8vo. Cloth, price 3s. 6d.

**JENNINGS (Mrs. Vaughan).**

**Rahel: Her Life and Letters.** With a Portrait from the Painting by Daffinger. Square post 8vo. Cloth, price 7s. 6d.

**Jeroveam's Wife and other Poems.** Fcap. 8vo. Cloth, price 3s. 6d.

**JOEL (L.).**

**A Consul's Manual and Shipowner's and Shipmaster's Practical Guide in their Transactions Abroad.** With Definitions of Nautical, Mercantile, and Legal Terms; a Glossary of Mercantile Terms in English, French, German, Italian, and Spanish. Tables of the Money, Weights, and Measures of the Principal Commercial Nations and their Equivalents in British Standards; and Forms of Consular and Notarial Acts. Demy 8vo. Cloth, price 12s.

**JOHNSON (Virginia W.).**

**The Catskill Mountains.** Illustrated by Alfred Fredericks. Cloth, price 5s.

**JOHNSTONE (C. F.), M.A.**

**Historical Abstracts.** Being Outlines of the History of some of the less-known States of Europe. Crown 8vo. Cloth, price 7s. 6d.

**JONES (Lucy).**

**Puddings and Sweets.** Being Three Hundred and Sixty-Five Receipts approved by Experience. Crown 8vo., price 2s. 6d.

**JOYCE (P. W.), LL.D., &c.**

**Old Celtic Romances.** Translated from the Gaelic by. Crown 8vo. Cloth, price 7s. 6d.

**KAUFMANN (Rev. M.), B.A.**

**Utopias; or, Schemes of Social Improvement,** from Sir Thomas More to Karl Marx. Crown 8vo. Cloth, price 5s.

**Socialism: Its Nature, its Dangers, and its Remedies considered.** Crown 8vo. Cloth, price 7s. 6d.

**KAY (Joseph), M.A., Q.C.**

**Free Trade in Land.** Edited by his Widow. With Preface by the Right Hon. John Bright, M. P. Sixth Edition. Crown 8vo. Cloth, price 5s.

**KENT (Carolo).**

**Carona Catholica ad Petri successoris Pedes Oblata. De Summi Pontificis Leonis XIII. Assumptione Epigramma.** In Quinquaginta Linguis. Fcap. 4to. Cloth, price 15s.

**KER (David).**

**The Boy Slave in Bokhara.** A Tale of Central Asia. With Illustrations. Crown 8vo. Cloth, price 3s. 6d.

**The Wild Horseman of the Pampas.** Illustrated. Crown 8vo. Cloth, price 3s. 6d.

**KERNER (Dr. A.), Professor of Botany in the University of Innsbruck.**

**Flowers and their Unbidden Guests.** Translation edited by W. OGLE, M.A., M.D., and a prefatory letter by C. Darwin, F.R.S. With Illustrations. Sq. 8vo. Cloth, price 9s.

**KIDD (Joseph), M.D.**

**The Laws of Therapeutics,** or, the Science and Art of Medicine. Second Edition. Crown 8vo. Cloth, price 6s.

**KINAHAN (G. Henry), M.R.I.A., &c., of her Majesty's Geological Survey.**

**Manual of the Geology of Ireland.** With 8 Plates, 26 Woodcuts, and a Map of Ireland, geologically coloured. Square 8vo. Cloth, price 15s.

**KING (Mrs. Hamilton).**

**The Disciples.** Fourth Edition, with Portrait and Notes. Crown 8vo. Cloth, price 7s. 6d.

**Aspromonte, and other Poems.** Second Edition. Fcap. 8vo. Cloth, price 4s. 6d.

**KING (Edward).**

**Echoes from the Orient.** With Miscellaneous Poems. Small crown 8vo. Cloth, price 3s. 6d.

**KINGSLEY (Charles), M.A.**

**Letters and Memories of his Life.** Edited by his Wife. With 2 Steel engraved Portraits and numerous Illustrations on Wood, and a Facsimile of his Handwriting.



**KINGSLEY (Charles), M.A.—**  
*continued.*

Thirteenth Edition. 2 vols. Demy 8vo. Cloth, price 36s.

\* \* \* Also the ninth Cabinet Edition in 2 vols. Crown 8vo. Cloth, price 12s.

**All Saints' Day and other Sermons.** Second Edition. Crown 8vo. Cloth, 7s. 6d.

**True Words for Brave Men:** a Book for Soldiers' and Sailors' Libraries. Eighth Edition. Crown 8vo. Cloth, price 2s. 6d.

**KNIGHT (Professor W.).**

**Studies in Philosophy and Literature.** Large post 8vo. Cloth, price 7s. 6d.

**KNOX (Alexander A.).**

**The New Playground:** or, Wanderings in Algeria. Large crown 8vo. Cloth, price 10s. 6d.

**LACORDAIRE (Rev. Pere).**

**Life:** Conferences delivered at Toulouse. A New and Cheaper Edition. Crown 8vo. Cloth, price 3s. 6d.

**LAIRD-CLOWES (W.).**

**Love's Rebellion:** a Poem. Fcap. 8vo. Cloth, price 3s. 6d.

**LAMONT (Martha MacDonald).**

**The Gladiator:** A Life under the Roman Empire in the beginning of the Third Century. With four Illustrations by H. M. Paget. Extra fcap. 8vo. Cloth, price 3s. 6d.

**LANG (A.).**

**XXXII Ballades in Blue China.** Elzevir. 8vo. Parchment, price 5s.

**LAYMANN (Capt.).**

**The Frontal Attack of Infantry.** Translated by Colonel Edward Newdigate. Crown 8vo. Cloth, price 2s. 6d.

**LEANDER (Richard).**

**Fantastic Stories.** Translated from the German by Paulina B. Granville. With Eight full-page Illustrations by M. E. Fraser-Tyler. Crown 8vo. Cloth, price 5s.

**LEE (Rev. F. G.), D.C.L.**

**The Other World;** or, Glimpses of the Supernatural. 2 vols. A New Edition. Crown 8vo. Cloth, price 15s.

**LEE (Holme).**

**Her Title of Honour.** A Book for Girls. New Edition. With a Frontispiece. Crown 8vo. Cloth, price 5s.

**LEIGH (Arran and Isla).**

**Bellerophon.** Small crown 8vo. Cloth, price 5s.

**LEIGHTON (Robert).**

**Records and other Poems.** With Portrait. Small crown 8vo. Cloth, price 7s. 6d.

**LEWIS (Edward Dillon).**

**A Draft Code of Criminal Law and Procedure.** Demy 8vo. Cloth, price 21s.

**LEWIS (Mary A.).**

**A Rat with Three Tales.** New and cheaper edition. With Four Illustrations by Catherine F. Frere. Crown 8vo. Cloth, price 3s. 6d.

**LINDSAY (W. Lauder), M.D., &c.**

**Mind in the Lower Animals in Health and Disease.** 2 vols. Demy 8vo. Cloth, price 32s.

**LOYD (Francis) and Charles Tebbitt.**

**Extension of Empire Weakness? Deficits Ruin?** With a Practical Scheme for the Reconstruction of Asiatic Turkey. Small crown 8vo. Cloth, price 3s. 6d.

**LOCKER (F.).**

**London Lyrics.** A New and Revised Edition, with Additions and a Portrait of the Author. Crown 8vo. Cloth, elegant, price 6s.

**LOKI.**

**The New Werther.** Small crown 8vo. Cloth, price 2s. 6d.

**LORIMER (Peter), D.D.**

**John Knox and the Church of England:** His Work in her Pulpit, and his Influence upon her Liturgy, Articles, and Parties. Demy 8vo. Cloth, price 12s.

**John Wiclif and his English Precursors,** by Gerhard Victor Lechler. Translated from the German, with additional Notes. 2 vols. Demy 8vo. Cloth, price 21s.

**Love's Gamut and other Poems.** Small crown 8vo. Cloth, price 3s. 6d.

**Love Sonnets of Proteus.**

With frontispiece by the Author.  
Elzevir 8vo. Cloth, price 5s.

**LOWNDES (Henry).**

**Poems and Translations.**

Crown 8vo. Cloth, price 6s.

**LUMSDEN (Lieut.-Col. H. W.).**

**Beowulf. An Old English**

Poem. Translated into modern  
rhymes. Small crown 8vo. Cloth,  
price 5s.

**MAC CLINTOCK (L.).**

**Sir Spangle and the Dingy**

Hen. Illustrated. Square crown  
8vo., price 2s. 6d.

**MACDONALD (G.).**

Malcolm. With Portrait of  
the Author engraved on Steel. Fourth  
Edition. Crown 8vo. Price 6s.

**The Marquis of Lossie.**

Second Edition. Crown 8vo. Cloth,  
price 6s.

**St. George and St. Michael.**

Second Edition. Crown 8vo. Cloth, 6s.

**MACKENNA (S. J.).**

**Plucky Fellows.** A Book  
for Boys. With Six Illustrations.  
Fourth Edition. Crown 8vo. Cloth,  
price 3s. 6d.

**At School with an Old**

**Dragoon.** With Six Illustrations.  
Second Edition. Crown 8vo. Cloth,  
price 5s.

**MACLACHLAN (Mrs.).**

**Notes and Extracts on**  
**Everlasting Punishment and**  
**Eternal Life, according to**  
**Literal Interpretation.** Small  
crown 8vo. Cloth, price 3s. 6d.

**MACLEAN (Charles Donald).**

**Latin and Greek Verse**

**Translations.** Small crown 8vo.  
Cloth, price 2s.

**MACNAUGHT (Rev. John).**

**Cœna Domini: An Essay**  
**on the Lord's Supper, its Primi-**  
**tive Institution, Apostolic Uses,**  
**and Subsequent History.** Demy  
8vo. Cloth, price 14s.

**MAGNUS (Mrs.).**

**About the Jews since Bible**  
**Times.** From the Babylonian exile  
till the English Exodus. Small  
crown 8vo. Cloth, price 5s.

**MAGNUSSON (Eirikr), M.A.,**

**and PALMER (E. H.), M.A.**

**Johan Ludvig Runeberg's**  
**Lyrical Songs, Idylls and Epi-**  
**grams.** Fcap. 8vo. Cloth, price 5s.

**MAIR (R. S.), M.D., F.R.C.S.E.**

**The Medical Guide for**

**Anglo-Indians.** Being a Compen-  
dium of Advice to Europeans in  
India, relating to the Preservation  
and Regulation of Health. With a  
Supplement on the Management of  
Children in India. Second Edition.  
Crown 8vo. Limp cloth, price 3s. 6d.

**MALDEN (H. E. and E. E.)**

**Princes and Princesses.**

Illustrated. Small crown 8vo. Cloth,  
price 2s. 6d.

**MANNING (His Eminence Car-**

**dinal),**

**The True Story of the**

**Vatican Council.** Crown 8vo.

Cloth, price 5s.

**Marie Antoinette: a Drama.**

Small crown 8vo. Cloth, price 5s.

**MARKHAM (Capt. Albert Hast-**

**ings), R.N.**

**The Great Frozen Sea. A**

Personal Narrative of the Voyage of  
the "Alert" during the Arctic Ex-  
pedition of 1875-6. With six full-  
page Illustrations, two Maps, and  
twenty-seven Woodcuts. Fourth  
and cheaper edition. Crown 8vo.  
Cloth, price 6s.

**A Polar Reconnaissance:**

being the Voyage of the "Isbjorn"  
to Novaya Zemlya in 1879. With  
10 Illustrations. Demy 8vo. Cloth,  
price 16s.

**MARTINEAU (Gertrude).**

**Outline Lessons on**

**Morals.** Small crown 8vo. Cloth,  
price 3s. 6d.

**Master Bobby: a Tale.** By

the Author of "Christina North."

With Illustrations by E. H. BELL.

Extra fcap. 8vo. Cloth, price 3s. 6d.

**MASTERMAN (J.).**

**Half-a-dozen Daughters.**

With a Frontispiece. Crown 8vo.  
Cloth, price 3s. 6d.

**McGRATH (Terence).**

**Pictures from Ireland.** New and cheaper edition. Crown 8vo. Cloth, price 2s.

**MEREDITH (George).**

**The Egoist.** A Comedy in Narrative. 3 vols. Crown 8vo. Cloth.

\* \* \* Also a Cheaper Edition, with Frontispiece. Crown 8vo. Cloth, price 6s.

**The Ordeal of Richard Feverel.** A History of Father and Son. In one vol. with Frontispiece. Crown 8vo. Cloth, price 6s.

**MERRITT (Henry).**

**Art-Criticism and Romance.** With Recollections, and Twenty-three Illustrations in *caus-forte*, by Anna Lea Merritt. Two vols. Large post 8vo. Cloth, 25s.

**MIDDLETON (The Lady).**

**Ballads.** Square 16mo. Cloth, price 3s. 6d.

**MILLER (Edward).**

**The History and Doctrines of Irvingism;** or, the so-called Catholic and Apostolic Church. 2 vols. Large post 8vo. Cloth, price 25s.

**The Church in Relation to the State.** Crown 8vo. Cloth, price 7s. 6d.

**MILNE (James).**

**Tables of Exchange for the Conversion of Sterling Money into Indian and Ceylon Currency, at Rates from 1s. 8d. to 2s. 3d. per Rupee.** Second Edition. Demy 8vo. Cloth, price 4s. 2s.

**MINCHIN (J. G.).**

**Bulgaria since the War.** Notes of a Tour in the Autumn of 1879. Small crown 8vo. Cloth, price 3s. 6d.

**MOCKLER (E.).**

**A Grammar of the Baloochee Language,** as it is spoken in Makran (Ancient Gedrosia), in the Persia-Arabic and Roman characters. Fcap. 8vo. Cloth, price 5s.

**MOFFAT (Robert Scott).**

**The Economy of Consumption;** an Omitted Chapter in Political Economy, with special reference to the Questions of Commercial Crises and the Policy of Trades Unions; and with Reviews of the Theories of Adam Smith, Ricardo, J. S. Mill, Fawcett, &c. Demy 8vo. Cloth, price 18s.

**The Principles of a Time Policy:** being an Exposition of a Method of Settling Disputes between Employers and Employed in regard to Time and Wages, by a simple Process of Mercantile Barter, without recourse to Strikes or Locks-out. Demy 8vo. Cloth, price 3s. 6d.

**Monmouth:** A Drama, of which the Outline is Historical. Dedicated by permission to Mr. Henry Irving. Small crown 8vo. Cloth, price 5s.

**MOORE (Mrs. Bloomfield).**

**Gondaline's Lesson.** The Warden's Tale, Stories for Children, and other Poems. Crown 8vo. Cloth, price 5s.

**MORELL (J. R.).**

**Euclid Simplified in Method and Language.** Being a Manual of Geometry. Compiled from the most important French Works, approved by the University of Paris and the Minister of Public Instruction. Fcap. 8vo. Cloth, price 2s. 6d.

**MORICE (Rev. F. D.), M.A.**

**The Olympian and Pythian Odes of Pindar.** A New Translation in English Verse. Crown 8vo. Cloth, price 7s. 6d.

**MORSE (E. S.), Ph.D.**

**First Book of Zoology.** With numerous Illustrations. New and cheaper edition. Crown 8vo. Cloth, price 2s. 6d.

**MORSHEAD (E. D. A.)**

**The House of Atreus.** Being the Agamemnon Libation-Bearers and Furies of Æschylus Translated into English Verse. Crown 8vo. Cloth, price 7s.

**MORTERRA (Felix).**

**The Legend of Allandale,** and other Poems. Small crown 8vo. Cloth, price 6s.

الموتيرا

**MUNRO** (Major-Gen. Sir Thomas), K.C.B., Governor of Madras.

**Selections from His Minutes**, and other Official Writings. Edited, with an Introductory Memoir, by Sir Alexander Arbuthnot, K.C.S.I., C.I.E. Two vols. Demy 8vo. Cloth, price 30s.

**NAAKE** (J. T.).

**Slavonic Fairy Tales.** From Russian, Servian, Polish, and Bohemian Sources. With Four Illustrations. Crown 8vo. Cloth, price 5s.

**NADEN** (Constance W.).

**Songs and Sonnets of Spring-Time.** Small crown 8vo. Cloth, price 5s.

**NEWMAN** (J. H.), D.D.

**Characteristics from the Writings of.** Being Selections from his various Works. Arranged with the Author's personal approval. Third Edition. With Portrait. Crown 8vo. Cloth, price 6s.

\*\*\* A Portrait of the Rev. Dr. J. H. Newman, mounted for framing, can be had, price 2s. 6d.

**NICHOLAS** (Thomas), Ph.D., F.G.S.

**The Pedigree of the English People:** an Argument, Historical and Scientific, on the Formation and Growth of the Nation, tracing Race-admixture in Britain from the earliest times, with especial reference to the incorporation of the Celtic Aborigines. Fifth Edition. Demy 8vo. Cloth, price 16s.

**NICHOLSON** (Edward Byron).

**The Christ Child, and other Poems.** Crown 8vo. Cloth, price 4s. 6d.

**The Rights of an Animal.** Crown 8vo. Cloth, price 3s. 6d.

**The Gospel according to the Hebrews.** Its Fragments translated and annotated, with a critical Analysis of the External and Internal Evidence relating to it. Demy 8vo. Cloth, price 9s. 6d.

**A New Commentary on the Gospel according to Matthew.** Demy 8vo. Cloth, price 12s.

**NICOLS** (Arthur), F.G.S., F.R.G.S.

**Chapters from the Physical History of the Earth.** An Introduction to Geology and Palæontology, with numerous illustrations. Crown 8vo. Cloth, price 5s.

**NOAKE** (Major R. Compton).

**The Bivouac; or, Martial Lyrist**, with an Appendix—Advice to the Soldier. Fcap. 8vo. Price 5s. 6d.

**NOEL** (The Hon. Roden).

**A Little Child's Monument.** Small crown 8vo. Cloth, price 3s. 6d.

**NORMAN PEOPLE** (The).

**The Norman People**, and their Existing Descendants in the British Dominions and the United States of America. Demy 8vo. Cloth, price 21s.

**NORRIS** (Rev. Alfred).

**The Inner and Outer Life Poems.** Fcap. 8vo. Cloth, price 6s.

**Notes on Cavalry Tactics, Organization, &c.** By a Cavalry Officer. With Diagrams. Demy 8vo. Cloth, price 12s.

**Nuces: Exercises on the Syntax of the Public School Latin Primer.** New Edition in Three Parts. Crown 8vo. Each 1s.

\*\*\* The Three Parts can also be had bound together in cloth, price 3s.

**OATES** (Frank), F.R.G.S.

**Matabele Land and the Victoria Falls:** A Naturalist's Wanderings in the Interior of South Africa. Edited by C. G. Oates, B.A., with numerous illustrations and four maps. Demy 8vo. Cloth.

**O'BRIEN** (Charlotte G.).

**Light and Shade.** 2 vols. Crown 8vo. Cloth, gilt tops, price 12s.

**Ode of Life** (The).

Third Edition. Fcap. 8vo. Cloth, price 5s.

**OF THE IMITATION OF CHRIST.** Four books. Demy 32mo. Limp cloth, price 1s.

\*\*\* Also in various bindings.

**O'HAGAN (John).**

**The Song of Roland.** Translated into English Verse. Large post 8vo. Parchment antique, price 10s. 6d.

**O'MEARA (Kathleen).**

**Frederic Ozanam, Professor of the Sorbonne; His Life and Works.** Second Edition. Crown 8vo. Cloth, price 7s. 6d.

**Henri Perreyve and His Counsels to the Sick.** Small crown 8vo. Cloth, price 5s.

**Our Public Schools.** Eton, Harrow, Winchester, Rugby, Westminster, Marlborough, The Charterhouse. Crown 8vo. Cloth, price 6s.

**OWEN (F. M.).**

**John Keats. A Study.** Crown 8vo. Cloth, price 6s.

**OWEN (Rev. Robert), B.D.**

**Sanctorale Catholicum; or Book of Saints.** With Notes, Critical, Exegetical, and Historical. Demy 8vo. Cloth, price 18s.

**An Essay on the Communion of Saints.** Including an Examination of the "Cultus Sanctorum." Price 2s.

**PALGRAVE (W. Gifford).**

**Hermann Agha; An Eastern Narrative.** Third and Cheaper Edition. Crown 8vo. Cloth, price 6s.

**PANDURANG HARI;**

**Or, Memoirs of a Hindoo.** With an Introductory Preface by Sir H. Bartle E. Frere, G.C.S.I., C.B. Crown 8vo. Price 6s.

**PARCHMENT LIBRARY (The).**

Choicely printed on hand-made paper, limp parchment antique, price 6s. each; vellum, price 7s. 6d. each.

**Shakspeare's Sonnets.** Edited by Edward Dowden, Author of "Shakspeare; his Mind and Art," &c. With a Frontispiece, etched by Leopold Lowenstam, after the Death Mask.

**English Odes.** Selected by Edmund W. Gosse, Author of "Studies in the Literature of Northern Europe." With Frontispiece on India paper by Hamo Thornycroft, A.R.A.

**PARCHMENT LIBRARY (The)**  
—continued.**Of the Imitation of Christ.**

By Thomas à Kempis. A revised Translation. With Frontispiece on India paper, from a Design by W. B. Richmond.

**Tennyson's The Princess:** a Medley. With a Miniature Frontispiece by H. M. Paget, and a Tail-piece in Outline by Gordon Browne.

**Poems:** Selected from Percy Bysshe Shelley. Dedicated to Lady Shelley. With Preface by Richard Garnet, and a Miniature Frontispiece.

**Tennyson's "In Memoriam."** With a Miniature Portrait in *eau forte* by Le Rat, after a Photograph by the late Mrs. Cameron.

**PARKER (Joseph), D.D.**

**The Paraclete: An Essay on the Personality and Ministry of the Holy Ghost,** with some reference to current discussions. Second Edition. Demy 8vo. Cloth, price 12s.

**PARR (Capt. H. Hallam).**

**A Sketch of the Kafir and Zulu Wars: Guadana to Isandhlwana,** with Maps. Small crown 8vo. Cloth, price 5s.

**The Dress, Horses, and Equipment of Infantry and Staff Officers.** Crown 8vo. Cloth, price 1s.

**PARSLOE (Joseph).**

**Our Railways: Sketches, Historical and Descriptive.** With Practical Information as to Fares, Rates, &c., and a Chapter on Railway Reform. Crown 8vo. Cloth, price 6s.

**PATTISON (Mrs. Mark).**

**The Renaissance of Art in France.** With Nineteen Steel Engravings. 2 vols. Demy 8vo. Cloth, price 32s.

**PAUL (C. Kegan).**

**Mary Wollstonecraft. Letters to Imlay.** With Prefatory Memoir by, and Two Portraits in *eau forte*, by Anna Lea Merritt. Crown 8vo. Cloth, price 6s.

**PAUL (C. Kegan)**—*continued.*

**Goethe's Faust.** A New Translation in Rime. Crown 8vo. Cloth, price 6s.

**William Godwin: His Friends and Contemporaries.** With Portraits and Facsimiles of the Handwriting of Godwin and his Wife. 2 vols. Square post 8vo. Cloth, price 28s.

**The Genius of Christianity Unveiled.** Being Essays by William Godwin never before published. Edited, with a Preface, by C. Kegan Paul. Crown 8vo. Cloth, price 7s. 6d.

**PAUL (Margaret Agnes).**

**Gentle and Simple: A Story.** 2 vols. Crown 8vo. Cloth, gilt tops, price 12s.

\* \* \* Also a Cheaper Edition in one vol. with Frontispiece. Crown 8vo. Cloth, price 6s.

**PAYNE (John).**

**Songs of Life and Death.** Crown 8vo. Cloth, price 5s.

**PAYNE (Prof. J. F.).**

**Fröbel and the Kindergarten System.** Second Edition.

**A Visit to German Schools: Elementary Schools in Germany.** Notes of a Professional Tour to inspect some of the Kindergartens, Primary Schools, Public Girls' Schools, and Schools for Technical Instruction in Hamburg, Berlin, Dresden, Weimar, Gotha, Eisenach, in the autumn of 1874. With Critical Discussions of the General Principles and Practice of Kindergartens and other Schemes of Elementary Education. Crown 8vo. Cloth, price 4s. 6d.

**PELLETAN (E.).**

**The Desert Pastor, Jean Jarrowseau.** Translated from the French. By Colonel E. P. De L'Hoste. With a Frontispiece. New Edition. Fcap. 8vo. Cloth, price 3s. 6d.

**PENNELL (H. Cholmondeley).**

**Pegasus Resaddled.** By the Author of "Puck on Pegasus," &c. &c. With Ten Full-page Illustrations by George Du Maurier. Second Edition. Fcap. 4to. Cloth elegant, price 12s. 6d.

**PENRICE (Maj. J.), B.A.**

**A Dictionary and Glossary of the Ko-ran.** With copious Grammatical References and Explanations of the Text. 4to. Cloth, price 21s.

**PESCHEL (Dr. Oscar).**

**The Races of Man and their Geographical Distribution.** Large crown 8vo. Cloth, price 9s.

**PETERS (F. H.).**

**The Nicomachean Ethics of Aristotle.** Translated by. Crown 8vo. Cloth, price 6s.

**PFEIFFER (Emily).**

**Quarterman's Grace, and other Poems.** Crown 8vo. Cloth, price 5s.

**Glan Alarch: His Silence and Song.** A Poem. Second Edition. Crown 8vo. price 6s.

**Gerard's Monument, and other Poems.** Second Edition. Crown 8vo. Cloth, price 6s.

**Poems.** Second Edition. Crown 8vo. Cloth, price 6s.

**Sonnets and Songs.** New Edition. 16mo, handsomely printed and bound in cloth, gilt edges, price 5s.

**PIKE (Warburton).**

**The Inferno of Dante Alighieri.** Demy 8vo. Cloth, price 5s.

**PINCHES (Thomas), M.A.**

**Samuel Wilberforce: Faith—Service—Recompense.** Three Sermons. With a Portrait of Bishop Wilberforce (after a Photograph by Charles Watkins). Crown 8vo. Cloth, price 4s. 6d.

**PLAYFAIR (Lieut.-Col.), Her Britannic Majesty's Consul-General in Algiers.**

**Travels in the Footsteps of Bruce in Algeria and Tunis.** Illustrated by facsimiles of Bruce's original Drawings, Photographs, Maps, &c. Royal 4to. Cloth, bevelled boards, gilt leaves, price £3 3s.

**POLOCK (Frederick).**

**Spinoza. His Life and Philosophy.** Demy 8vo. Cloth, price 16s.

**POLLOCK (W. H.).****Lectures on French Poets.**Delivered at the Royal Institution.  
Small crown 8vo. Cloth, price 5s.**POOR (Laura E.).****Sanskrit and its kindred****Literatures.** Studies in Comparative  
Mythology. Small crown 8vo.  
Cloth, price 5s.**POUSHKIN (A. S.).****Russian Romance.**Translated from the Tales of Belkin,  
&c. By Mrs. J. Buchan Telfer (*née*  
Mouravieff). Crown 8vo. Cloth,  
price 3s. 6d.**PRESBYTER.****Unfoldings of Christian****Hope.** An Essay showing that the  
Doctrine contained in the Damna-  
tory Clauses of the Creed commonly  
called Athanasian is unscriptural.  
Small crown 8vo. Cloth, price 4s. 6d.**PRICE (Prof. Bonamy).****Currency and Banking.**  
Crown 8vo. Cloth, price 6s.**Chapters on Practical Poli-  
tical Economy.** Being the Sub-  
stance of Lectures delivered before  
the University of Oxford. Large  
post 8vo. Cloth, price 12s.**Proteus and Amadeus. A**Correspondence. Edited by Aubrey  
De Vere. Crown 8vo. Cloth, price 5s.**PUBLIC SCHOOLBOY.****The Volunteer, the Militia-  
man, and the Regular Soldier.**  
Crown 8vo. Cloth, price 5s.**PULPIT COMMENTARY (The).**Edited by the Rev. J. S. EXELL and  
the Rev. Canon H. D. M. SPENCE.**Genesis.** By Rev. T. White-  
law, M.A.; with Homilies by the  
Very Rev. J. F. Montgomery, D.D.,  
Rev. Prof. R. A. Redford, M.A.,  
LL.B., Rev. F. Hastings, Rev. W.  
Roberts, M.A. An Introduction to  
the Study of the Old Testament by  
the Rev. Canon Farrar, D.D.,  
F.R.S.; and Introductions to the  
Pentateuch by the Right Rev. H.  
Cotterill, D.D., and Rev. T. White-  
law, M.A. Fourth Edition. Price  
15s.**PULPIT COMMENTARY (The)***—continued.***Numbers.** By the Rev. R.  
Winterbotham, LL.B. With Homilies  
by the Rev. Prof. W. Binnie, D.D.,  
Rev. E. S. Prout, M.A., Rev. D.  
Young, Rev. J. Waite, and an In-  
troduction by the Rev. Thomas  
Whitelaw, M.A. Price 15s.**Joshua.** By the Rev. J. J.  
Lias, M.A. With Homilies by the  
Rev. S. R. Aldridge, LL.B., Rev.  
R. Glover, Rev. E. de Pressensé,  
D.D., Rev. J. Waite, Rev. F. W.  
Adeney, and an Introduction by the  
Rev. A. Plummer, M.A. Second  
Edition. Price 12s. 6d.**Judges and Ruth.** By Right  
Rev. Lord A. C. Hervey, D.D., and  
Rev. J. Morrison, D.D. With Ho-  
milies by Rev. A. F. Muir, M.A.;  
Rev. W. F. Adeney, M.A.; Rev.  
W. M. Statham; and Rev. Prof. J.  
R. Thomson, M.A. Second Edition.  
Cloth, price 15s.**1 Samuel.** By the Very Rev.  
R. P. Smith, D.D. With Homilies  
by the Rev. Donald Fraser, D.D.,  
Rev. Prof. Chapman, and Rev. B.  
Dale. Third Edition. Price 15s.**Ezra, Nehemiah, and  
Esther.** By Rev. Canon G. Rawlin-  
son, M.A.; with Homilies by Rev.  
Prof. J. R. Thomson, M.A., Rev.  
Prof. R. A. Redford, LL.B., M.A.,  
Rev. W. S. Lewis, M.A., Rev. J. A.  
Macdonald, Rev. A. Mackennal,  
B.A., Rev. W. Clarkson, B.A., Rev.  
F. Hastings, Rev. W. Dinwiddie,  
LL.B., Rev. Prof. Rowlands, B.A.,  
Rev. G. Wood, B.A., Rev. Prof. P.  
C. Barker, LL.B., M.A., and Rev.  
J. S. Exell. Fourth Edition. Price  
12s. 6d.**Punjaub (The) and North  
Western Frontier of India.** By an  
old Punjaabee. Crown 8vo. Cloth,  
price 5s.**Rabbi Jeshua.** An Eastern  
Story. Crown 8vo. Cloth, price  
3s. 6d.**RAVENSHAW (John Henry),  
B.C.S.****Gaur: Its Ruins and In-  
scriptions.** Edited with consider-

**RAVENSHAW** (John Henry),  
B.C.S.—*continued*.

able additions and alterations by his Widow. With forty-four photographic illustrations and twenty-five fac-similes of Inscriptions. Super royal 4to. Cloth, 3*l*. 13*s*. 6*d*.

**READ** (Carveth).

**On the Theory of Logic :**  
An Essay. Crown 8vo. Cloth,  
price 6*s*.

**Realities of the Future Life.**  
Small crown 8vo. Cloth, price  
1*s*. 6*d*.

**REANEY** (Mrs. G. S.).

**Blessing and Blessed ; a**  
Sketch of Girl Life. New and  
cheaper Edition. With a frontis-  
piece. Crown 8vo. Cloth, price 3*s*. 6*d*.

**Waking and Working ; or,**  
from Girlhood to Womanhood.  
New and cheaper edition. With a  
Frontispiece. Crown 8vo. Cloth,  
price 3*s*. 6*d*.

**Rose Gurney's Discovery.**  
A Book for Girls, dedicated to their  
Mothers. Crown 8vo. Cloth, price  
3*s*. 6*d*.

**English Girls : their Place**  
**and Power.** With a Preface by  
R. W. Dale, M.A., of Birmingham.  
Third Edition. Fcap. 8vo. Cloth,  
price 2*s*. 6*d*.

**Just Anyone, and other**  
**Stories.** Three Illustrations. Royal  
16mo. Cloth, price 1*s*. 6*d*.

**Sunshine Jenny and other**  
**Stories.** Three Illustrations. Royal  
16mo. Cloth, price 1*s*. 6*d*.

**Sunbeam Willie, and other**  
**Stories.** Three Illustrations. Royal  
16mo. Cloth, price 1*s*. 6*d*.

**RENDALL** (J. M.).

**Concise Handbook of the**  
**Island of Madeira.** With plan of  
Funchal and map of the Island. Fcap.  
8vo. Cloth, price 1*s*. 6*d*.

**REYNOLDS** (Rev. J. W.).

**The Supernatural in Na-**  
**ture.** A Verification by Free Use of  
Science. Second Edition, revised  
and enlarged. Demy 8vo. Cloth,  
price 1*s*.

**Mystery of Miracles, The.**  
By the Author of "The Supernatural  
in Nature." Crown 8vo. Cloth,  
price 6*s*.

**RHOADES** (James).

**The Georgics of Virgil.**  
Translated into English Verse. Small  
crown 8vo. Cloth, price 5*s*.

**RIBOT** (Prof. Th.).

**English Psychology.** Se-  
cond Edition. A Revised and Cor-  
rected Translation from the latest  
French Edition. Large post 8vo.  
Cloth, price 9*s*.

**Heredity : A Psychological**  
**Study on its Phenomena, its Laws,**  
**its Causes, and its Consequences.**  
Large crown 8vo. Cloth, price 9*s*.

**RINK** (Chevalier Dr. Henry).

**Greenland : Its People and**  
**its Products.** By the Chevalier  
Dr. HENRY RINK, President of the  
Greenland Board of Trade. With  
sixteen Illustrations, drawn by the  
Eskimo, and a Map. Edited by Dr.  
ROBERT BROWN. Crown 8vo. Price  
10*s*. 6*d*.

**ROBERTSON** (The Late Rev.  
F. W.), M.A., of Brighton.

**The Human Race, and**  
other Sermons preached at Chelten-  
ham, Oxford, and Brighton. Second  
Edition. Large post 8vo. Cloth,  
price 7*s*. 6*d*.

**Notes on Genesis.** New  
and cheaper Edition. Crown 8vo.,  
price 3*s*. 6*d*.

**Sermons.** Four Series. Small  
crown 8vo. Cloth, price 3*s*. 6*d*. each.  
**Expository Lectures on**  
**St. Paul's Epistles to the Co-**  
**rinthians.** A New Edition. Small  
crown 8vo. Cloth, price 5*s*.

**Lectures and Addresses,**  
with other literary remains. A New  
Edition. Crown 8vo. Cloth, price 5*s*.

**An Analysis of Mr. Tenny-**  
**son's "In Memoriam."** (Dedi-  
cated by Permission to the Post-  
Laureate.) Fcap. 8vo. Cloth, price 2*s*.

**The Education of the**  
**Human Race.** Translated from  
the German of Gotthold Ephraim  
Lessing. Fcap. 8vo. Cloth, price  
2*s*. 6*d*.

**Life and Letters.** Edited by  
the Rev. Stopford Brooke, M.A.,  
Chaplain in Ordinary to the Queen.  
I. 2 vols., uniform with the Ser-  
mons. With Steel Portrait. Crown  
8vo. Cloth, price 7*s*. 6*d*.



**ROBERTSON (The Late Rev. F. W.), M.A., of Brighton—continued.**

II. Library Edition, in Demy 8vo., with Portrait. Cloth, price 12s.

III. A Popular Edition, in one vol. Crown 8vo. Cloth, price 6s.

*The above Works can also be had half-bound in morocco.*

\*. A Portrait of the late Rev. F. W. Robertson, mounted for framing, can be had, price 2s. 6d.

**ROBINSON (A. Mary F.).**

A Handful of Honey-suckle. Fcap. 8vo. Cloth, price 3s. 6d.

The Crowned Hippolytus. Translated from Euripides. With New Poems. Small crown 8vo. Cloth, price 5s.

**RODWELL (G. F.), F.R.A.S., F.C.S.**

Etna: a History of the Mountain and its Eruptions. With Maps and Illustrations. Square 8vo. Cloth, price 6s.

**ROSS (Mrs. E.), ("Nelsie Brook").**

Daddy's Pet. A Sketch from Humble Life. With Six Illustrations. Royal 16mo. Cloth, price 1s.

**ROSS (Alexander), D.D.**

Memoir of Alexander Ewing, Bishop of Argyll and the Isles. Second and Cheaper Edition. Demy 8vo. Cloth, price 10s. 6d.

**SADLER (S. W.), R.N.**

The African Cruiser. A Midshipman's Adventures on the West Coast. With Three Illustrations. Second Edition. Crown 8vo. Cloth, price 3s. 6d.

**SALTS (Rev. Alfred), LL.D.**

Godparents at Confirmation. With a Preface by the Bishop of Manchester. Small crown 8vo. Cloth, limp, price 2s.

**SALVATOR (Archduke Ludwig).**

Levkosia, the Capital of Cyprus. Crown 8vo. Cloth, price 10s. 6d.

**SAMUEL (Sydney Montagu).**

Jewish Life in the East. Small crown 8vo. Cloth, price 3s. 6d.

**SAUNDERS (John).**

Israel Mort, Overman: A Story of the Mine. Cr. 8vo. Price 6s.

**SAUNDERS (John)—continued.**

Hirell. With Frontispiece. Crown 8vo. Cloth, price 3s. 6d.

Abel Drake's Wife. With Frontispiece. Crown 8vo. Cloth, price 3s. 6d.

**SAYCE (Rev. Archibald Henry).**

Introduction to the Science of Language. Two vols., large post 8vo. Cloth, price 25s.

**SCHELL (Maj. von).**

The Operations of the First Army under Gen. von Goeben. Translated by Col. C. H. von Wright. Four Maps. Demy 8vo. Cloth, price 9s.

The Operations of the First Army under Gen. von Steinmetz. Translated by Captain E. O. Hollist. Demy 8vo. Cloth, price 10s. 6d.

**SCHELLENDORF (Maj.-Gen. E. von).**

The Duties of the General Staff. Translated from the German by Lieutenant Hare. Vol. I. Demy 8vo. Cloth, price 10s. 6d.

**SCHERFF (Maj. W. von).**

Studies in the New Infantry Tactics. Parts I. and II. Translated from the German by Colonel Lumley Graham. Demy 8vo. Cloth, price 7s. 6d.

**Scientific Layman.** The New Truth and the Old Faith: are they Incompatible? Demy 8vo. Cloth, price 10s. 6d.

**SCOONES (W. Baptiste).**

Four Centuries of English Letters. A Selection of 350 Letters by 150 Writers from the period of the Paston Letters to the Present Time. Edited and arranged by. Second Edition. Large crown 8vo. Cloth, price 9s.

**SCOTT (Leader).**

A Nook in the Apennines: A Summer beneath the Chestnuts. With Frontispiece, and 27 Illustrations in the Text, chiefly from Original Sketches. Crown 8vo. Cloth, price 7s. 6d.

**SCOTT (Robert H.).**

Weather Charts and Storm Warnings. Illustrated. Second Edition. Crown 8vo. Cloth, price 3s. 6d.

**Seeking his Fortune, and other Stories.** With Four Illustrations. New and cheaper Edition. Crown 8vo. Cloth, price 2s. 6d.

**SENIOR (N. W.).**

**Alexis De Tocqueville.** Correspondence and Conversations with Nassau W. Senior, from 1833 to 1859. Edited by M. C. M. Simpson. 2 vols. Large post 8vo. Cloth, price 21s.

**Seven Autumn Leaves from Fairyland.** Illustrated with Nine Etchings. Square crown 8vo. Cloth, price 3s. 6d.

**SHADWELL (Maj.-Gen.), C.B.**  
**Mountain Warfare.** Illustrated by the Campaign of 1799 in Switzerland. Being a Translation of the Swiss Narrative compiled from the Works of the Archduke Charles, Jomini, and others. Also of Notes by General H. Dufour on the Campaign of the Valtelline in 1635. With Appendix, Maps, and Introductory Remarks. Demy 8vo. Cloth, price 16s.

**SHAKESPEARE (Charles).**

**Saint Paul at Athens :** Spiritual Christianity in Relation to some Aspects of Modern Thought. Nine Sermons preached at St. Stephen's Church, Westbourne Park. With Preface by the Rev. Canon FARRAR. Crown 8vo. Cloth, price 5s.

**SHAW (Major Wilkinson).**

**The Elements of Modern Tactics.** Practically applied to English Formations. With Twenty-five Plates and Maps. Second and cheaper Edition. Small crown 8vo. Cloth, price 9s.

\* \* The Second Volume of "Military Handbooks for Officers and Non-commissioned Officers." Edited by Lieut.-Col. C. B. Brackenbury, R.A., A.A.C.

**SHAW (Flora L.).**

**Castle Blair : a Story of Youthful Lives.** 2 vols. Crown 8vo. Cloth, gilt tops, price 12s. Also, an edition in one vol. Crown 8vo. 6s.

**SHELLEY (Lady).**

**Shelley Memorials from Authentic Sources.** With (now first printed) an Essay on Christianity by Percy Bysshe Shelley. With Portrait. Third Edition. Crown 8vo. Cloth, price 5s.

**SHERMAN (Gen. W. T.).**

**Memoirs of General W. T. Sherman,** Commander of the Federal Forces in the American Civil War. By Himself. 2 vols. With Map. Demy 8vo. Cloth, price 24s. *Copyright English Edition.*

**SHILLITO (Rev. Joseph).**

**Womanhood : its Duties, Temptations, and Privileges.** A Book for Young Women. Second Edition. Crown 8vo. Price 3s. 6d.

**SHIPLEY (Rev. Orby), M.A.**

**Principles of the Faith in Relation to Sin.** Topics for Thought in Times of Retreat. Eleven Addresses. With an Introduction on the neglect of Dogmatic Theology in the Church of England, and a Postscript on his leaving the Church of England. Demy 8vo. Cloth, price 12s.

**Church Tracts, or Studies in Modern Problems.** By various Writers. 2 vols. Crown 8vo. Cloth, price 5s. each.

**Sister Augustine,** Superior of the Sisters of Charity at the St. Johannis Hospital at Bonn. Authorized Translation by Hans Tharau from the German Memorials of Amalie von Lasaulx. Second edition. Large crown 8vo. Cloth, price 7s. 6d.

**SKINNER (James).**

**Cœlestia : the Manual of St. Augustine.** The Latin Text side by side with an English Interpretation, in 36 Odes, with Notes, and a plea for the Study of Mystic Theology. Large crown 8vo. Cloth, price 6s.

**SMITH (Edward), M.D., LL.B., F.R.S.**

**Health and Disease,** as Influenced by the Daily, Seasonal, and other Cyclical Changes in the Human System. A New Edition. Post 8vo. Cloth, price 7s. 6d.

**Practical Dietary for Families, Schools, and the Labouring Classes.** A New Edition. Post 8vo. Cloth, price 3s. 6d.

**Tubercular Consumption in its Early and Remediable Stages.** Second Edition. Crown 8vo. Cloth, price 6s.

**Songs of Two Worlds.** By the Author of "The Epic of Hades." Sixth Edition. Complete in one Volume, with Portrait. Fcap. 8vo. Cloth, price 7s. 6d.

**Songs for Music.**

By Four Friends. Square crown 8vo. Cloth, price 5s.  
Containing songs by Reginald A. Gatty, Stephen H. Gatty, Greville J. Chester, and Juliana Ewing.

**SPEDDING (James).**

Reviews and Discussions, Literary, Political, and Historical, not relating to Bacon. Demy 8vo. Cloth, price 12s. 6d.

**STAPFER (Paul).**

Shakspeare and Classical Antiquity: Greek and Latin Antiquity as presented in Shakspeare's Plays. Translated by Emily J. Carey. Large post 8vo. Cloth, price 12s.

**St. Bernard on the Love of God.** Translated by Marianne Caroline and Coventry Patmore. Cloth extra, gilt top, price 4s. 6d.

**STEDMAN (Edmund Clarence).**

Lyrics and Idylls. With other Poems. Crown 8vo. Cloth, price 7s. 6d.

**STEPHENS (Archibald John), LL.D.**

The Folkestone Ritual Case. The Substance of the Argument delivered before the Judicial Committee of the Privy Council. On behalf of the Respondents. Demy 8vo. Cloth, price 6s.

**STEVENS (William).**

The Truce of God, and other Poems. Small crown 8vo. Cloth, price 3s. 6d.

**STEVENSON (Robert Louis).**

Virginibus, Puerisque, and other Papers. Crown 8vo. Cloth, price 6s.

**STEVENSON (Rev. W. F.).**

Hymns for the Church and Home. Selected and Edited by the Rev. W. Fleming Stevenson. The most complete Hymn Book published.

**STEVENSON (Rev. W. F.)—continued.**

The Hymn Book consists of Three Parts:—I. For Public Worship.—II. For Family and Private Worship.—III. For Children.

\* \* Published in various forms and prices, the latter ranging from 8d. to 6s. Lists and full particulars will be furnished on application to the Publishers.

**STOCKTON (Frank R.).**

A Jolly Fellowship. With 20 Illustrations. Crown 8vo. Cloth, price 5s.

**STORR (Francis), and TURNER Hawes).**

Canterbury Chimes; or, Chancer Tales retold to Children. With Illustrations from the Ellesmere MS. Extra Fcap. 8vo. Cloth, price 3s. 6d.

**STRETTON (Hesba).**

David Lloyd's Last Will. With Four Illustrations. Royal 16mo., price 2s. 6d.

The Wonderful Life. Thirteenth Thousand. Fcap. 8vo. Cloth, price 2s. 6d.

Through a Needle's Eye: a Story. Crown 8vo. Cloth, price 6s.

**STUBBS (Lieut.-Colonel F. W.).**

The Regiment of Bengal Artillery. The History of its Organization, Equipment, and War Services. Compiled from Published Works, Official Records, and various Private Sources. With numerous Maps and Illustrations. 2 vols. Demy 8vo. Cloth, price 32s.

**STUMM (Lieut. Hugo), German Military Attaché to the Khivan Expedition.**

Russia's advance Eastward. Based on the Official Reports of. Translated by Capt. C. E. H. VINCENT. With Map. Crown 8vo. Cloth, price 6s.

**SULLY (James), M.A.**

Sensation and Intuition. Demy 8vo. Second Edition. Cloth, price 10s. 6d.

Pessimism: a History and a Criticism. Demy 8vo. Price 14s.

**Sunnyland Stories.**

By the Author of "Aunt Mary's Bran Pie." Illustrated. Small 8vo. Cloth, price 3s. 6d.

**Sweet Silvery Sayings of Shakespeare.** Crown 8vo. Cloth gilt, price 7s. 6d.

**SYME (David).**

**Outlines of an Industrial Science.** Second Edition. Crown 8vo. Cloth, price 6s.

**Tales from Ariosto.** Retold for Children, by a Lady. With three illustrations. Crown 8vo. Cloth, price 4s. 6d.

**TAYLOR (Algernon).**

**Guienne.** Notes of an Autumn Tour. Crown 8vo. Cloth, price 4s. 6d.

**TAYLOR (Sir H.).**

**Works Complete.** Author's Edition, in 5 vols. Crown 8vo. Cloth, price 6s. each.

Vols. I. to III. containing the Poetical Works, Vols. IV. and V. the Prose Works.

**TAYLOR (Col. Meadows), C.S.I., M.R.I.A.**

**A Noble Queen : a Romance of Indian History.** New Edition. With Frontispiece. Crown 8vo. Cloth, price 6s.

**Seeta.** New Edition with frontispiece. Crown 8vo. Cloth, price 6s.

**Tippoo Sulatun : a Tale of the Mysore War.** New Edition with Frontispiece. Crown 8vo. Cloth, price 6s.

**Ralph Darnell.** New Edition. With Frontispiece. Crown 8vo. Cloth, price 6s.

**The Confessions of a Thug.** New Edition. With Frontispiece. Crown 8vo. Cloth, price 6s.

**Tara : a Mahratta Tale.** New Edition. With Frontispiece. Crown 8vo. Cloth, price 6s.

**TENNYSON (Alfred).**

**The Imperial Library Edition.** Complete in 7 vols. Demy 8vo. Cloth, price £3 13s. 6d.; in Roxburgh binding, £4 7s. 6d.

**TENNYSON (Alfred)—continued**

**Author's Edition. Complete** in 6 Volumes. Post 8vo. Cloth gilt; or half-morocco, Roxburgh style :—

**VOL. I. Early Poems, and English Idylls.** Price 6s.; Roxburgh, 7s. 6d.

**VOL. II. Locksley Hall, Lucretius, and other Poems.** Price 6s.; Roxburgh, 7s. 6d.

**VOL. III. The Idylls of the King (Complete).** Price 7s. 6d.; Roxburgh, 9s.

**VOL. IV. The Princess, and Maud.** Price 6s.; Roxburgh, 7s. 6d.

**VOL. V. Enoch Arden, and In Memoriam.** Price 6s.; Roxburgh, 7s. 6d.

**VOL. VI. Dramas.** Price 7s.; Roxburgh, 8s. 6d.

**Cabinet Edition. 12 vols.** Each with Frontispiece. Fcap. 8vo. Cloth, price 2s. 6d. each.

**CABINET EDITION. 12 vols.** Complete in handsome Ornamental Case. 32s.

**The Royal Edition.** With 25 Illustrations and Portrait. Cloth extra, bevelled boards, gilt leaves. Price 21s.

**The Guinea Edition.** Complete in 12 vols., neatly bound and enclosed in box. Cloth, price 21s. French morocco or parchment, price 31s. 6d.

**The Shilling Edition of the Poetical and Dramatic Works, in 12 vols., pocket size.** Price 1s. each.

**The Crown Edition.** Complete in one vol., strongly bound in cloth, price 6s. Cloth, extra gilt leaves, price 7s. 6d. Roxburgh, half morocco, price 8s. 6d.

\*.\* Can also be had in a variety of other bindings.

**TENNYSON (Alfred)—continued.****Original Editions :****Ballads and other Poems.**

Fcap. 8vo. Cloth, price 5s.

**The Lover's Tale.** (Now for the first time published.) Fcap. 8vo. Cloth, 3s. 6d.**Poems.** Small 8vo. Cloth, price 6s.**Maud, and other Poems.** Small 8vo. Cloth, price 3s. 6d.**The Princess.** Small 8vo. Cloth, price 3s. 6d.**Idylls of the King.** Small 8vo. Cloth, price 5s.**Idylls of the King.** Complete. Small 8vo. Cloth, price 6s.**The Holy Grail, and other Poems.** Small 8vo. Cloth, price 4s. 6d.**Gareth and Lynette.** Small 8vo. Cloth, price 3s.**Enoch Arden, &c.** Small 8vo. Cloth, price 3s. 6d.**In Memoriam.** Small 8vo. Cloth, price 4s.**Queen Mary.** A Drama. New Edition. Crown 8vo. Cloth, price 6s.**Harold.** A Drama. Crown 8vo. Cloth, price 6s.**Selections from Tennyson's Works.** Super royal 16mo. Cloth, price 3s. 6d. Cloth gilt extra, price 4s.**Songs from Tennyson's Works.** Super royal 16mo. Cloth extra, price 3s. 6d.

Also a cheap edition. 16mo. Cloth, price 2s. 6d.

**Idylls of the King, and other Poems.** Illustrated by Julia Margaret Cameron. 2 vols. Folio. Half-bound morocco, cloth sides, price £6 6s. each.**Tennyson for the Young and for Recitation.** Specially arranged. Fcap. 8vo. Price 1s. 6d.**Tennyson Birthday Book.**

Edited by Emily Shakespear. 32mo. Cloth limp, 2s.; cloth extra, 3s.

\*.\* A superior edition, printed in red and black, on antique paper, specially prepared. Small crown 8vo. Cloth extra, gilt leaves, price 5s.; and in various calf and morocco bindings.

**Songs Set to Music,** by various Composers. Edited by W. G. Cusins. Dedicated by express permission to Her Majesty the Queen. Royal 4to. Cloth extra, gilt leaves, price 21s., or in half-morocco, price 25s.**An Index to "In Memoriam."** Price 2s.**THOMAS (Moy).****A Fight for Life.** With Frontispiece. Crown 8vo. Cloth, price 3s. 6d.**THOMPSON (Alice C.).****Preludes.** A Volume of Poems. Illustrated by Elizabeth Thompson (Painter of "The Roll Call"). 8vo. Cloth, price 7s. 6d.**THOMSON (J. Turnbull).****Social Problems; or, an Inquiry into the Law of Influences.** With Diagrams. Demy 8vo. Cloth, price 10s. 6d.**THRING (Rev. Godfrey), B.A.****Hymns and Sacred Lyrics.** Fcap. 8vo. Cloth, price 3s. 6d.**TODHUNTER (Dr. J.)****A Study of Shelley.** Crown 8vo. Cloth, price 7s.**Alcestis : A Dramatic Poem.** Extra fcap. 8vo. Cloth, price 5s.**Laurella; and other Poems.** Crown 8vo. Cloth, price 6s. 6d.**Translations from Dante, Petrarch, Michael Angelo, and Vittoria Colonna.** Fcap. 8vo. Cloth, price 7s. 6d.**TURNER (Rev. C. Tennyson).****Sonnets, Lyrics, and Translations.** Crown 8vo. Cloth, price 4s. 6d.

**TURNER (Rev. C. Tennyson)—**  
*continued.*

**Collected Sonnets, Old and New.** With Prefatory Poem by Alfred Tennyson; also some Marginal Notes by S. T. Coleridge, and a Critical Essay by James Spedding. Fcap. 8vo. Cloth, price 7s. 6d.

**TWINING (Louisa).**

**Recollections of Work-house Visiting and Management during twenty-five years.** Small crown 8vo. Cloth, price 3s. 6d.

**UPTON (Major R. D.).**

**Gleanings from the Desert of Arabia.** Large post 8vo. Cloth, price 10s. 6d.

**VAUGHAN (H. Halford),** sometime Regius Professor of Modern History in Oxford University.

**New Readings and Renderings of Shakespeare's Tragedies.** 2 vols. Demy 8vo. Cloth, price 25s.

**VILLARI (Prof.).**

**Niccolo Machiavelli and His Times.** Translated by Linda Villari. 2 vols. Large post 8vo. Cloth, price 24s.

**VINCENT (Capt. C. E. H.).**

**Elementary Military Geography, Reconnoitring, and Sketching.** Compiled for Non-Commissioned Officers and Soldiers of all Arms. Square crown 8vo. Cloth, price 2s. 6d.

**VYNER (Lady Mary).**

**Every day a Portion.** Adapted from the Bible and the Prayer Book, for the Private Devotions of those living in Widowhood. Collected and edited by Lady Mary Vyner. Square crown 8vo. Cloth extra, price 5s.

**WALDSTEIN (Charles), Ph. D.**

**The Balance of Emotion and Intellect: An Essay Introductory to the Study of Philosophy.** Crown 8vo. Cloth, price 6s.

**WALLER (Rev. C. B.)**

**The Apocalypse, Reviewed under the Light of the Doctrine of the Unfolding Ages and the Restitution of all Things.** Demy 8vo. Cloth, price 12s.

**WALTERS (Sophia Lydia).**

**The Brook: A Poem.** Small crown 8vo. Cloth, price 3s. 6d.

**A Dreamer's Sketch Book.**

With Twenty-one Illustrations by Percival Skelton, R. P. Leitch, W. H. J. Boot, and T. R. Pritchett. Engraved by J. D. Cooper. Fcap. 4to. Cloth, price 12s. 6d.

**WATERFIELD, W.**

**Hymns for Holy Days and Seasons.** 32mo. Cloth, price 1s. 6d.

**WATSON (William).**

**The Prince's Quest and other Poems.** Crown 8vo. Cloth, price 5s.

**WATSON (Sir Thomas), Bart., M.D.**

**The Abolition of Zymotic Diseases, and of other similar enemies of Mankind.** Small crown 8vo. Cloth, price 3s. 6d.

**WAY (A.), M.A.**

**The Odes of Horace Literally Translated in Metre.** Fcap. 8vo. Cloth, price 2s.

**WEBSTER (Augusta).**

**Disguises.** A Drama. Small crown 8vo. Cloth, price 5s.

**WEDMORE (Frederick).**

**The Masters of Genre Painting.** With sixteen illustrations. Large crown 8vo. Cloth, price 7s. 6d.

**Wet Days, by a Farmer.**

Small crown 8vo. Cloth, price 6s.

**WHEWELL (William), D.D.**

**His Life and Selections from his Correspondence.** By Mrs. Stair Douglas. With Portrait from a Painting by Samuel Laurence. Demy 8vo. Cloth, price 21s.

**WHITAKER (Florence).**

**Christy's Inheritance.** A London Story. Illustrated. Royal 16mo. Cloth, price 1s. 6d.

**WHITE (A. D.), LL.D.**

**Warfare of Science.** With Prefatory Note by Professor Tyndall. Second Edition. Crown 8vo. Cloth, price 3s. 6d.

- WHITNEY (Prof. W. D.)**  
Essentials of English Grammar for the Use of Schools. Crown 8vo. Cloth, price 3s. 6d.
- WICKSTEED (P. H.)**  
Dante: Six Sermons. Crown 8vo. Cloth, price 5s.
- WILKINS (William).**  
Songs of Study. Crown 8vo. Cloth, price 6s.
- WILLIAMS (Rowland), D.D.**  
Stray Thoughts from the Note-Books of the Late Rowland Williams, D.D. Edited by his Widow. Crown 8vo. Cloth, price 3s. 6d.
- Psalms, Litanies, Counsels and Collects for Devout Persons.** Edited by his Widow. New and Popular Edition. Crown 8vo. Cloth, price 3s. 6d.
- WILLIS (R.), M.D.**  
Servetus and Calvin: a Study of an Important Epoch in the Early History of the Reformation. 8vo. Cloth, price 16s.
- William Harvey. A History of the Discovery of the Circulation of the Blood.** With a Portrait of Harvey, after Faithorne. Demy 8vo. Cloth, price 14s.
- WILLOUGHBY (The Hon. Mrs.).**  
On the North Wind—Thistledown. A Volume of Poems. Elegantly bound. Small crown 8vo. Cloth, price 7s. 6d.
- WILSON (Erasmus).**  
Egypt of the Past. With Chromo-lithographs and numerous Illustrations in the Text. Crown 8vo. Cloth.
- WILSON (H. Schütz).**  
The Tower and Scaffold. A Miniature Monograph. Large fcap. 8vo. Price 1s.
- Within Sound of the Sea.** By the Author of "Blue Roses," "Vera," &c. Third Edition. 2 vols. Crown 8vo. Cloth, gilt tops, price 12s.
- \* \* Also a cheaper edition in one vol. with frontispiece. Price 6s.
- WOLLSTONECRAFT (Mary).**  
Letters to Imlay. With a Preparatory Memoir by C. Kegan Paul, and two Portraits in *eau forte* by Anna Lea Merritt. Crown 8vo. Cloth, price 6s.
- WOLTMANN (Dr. Alfred), and WOERMANN (Dr. Karl).**  
History of Painting in Antiquity and the Middle Ages. Edited by Sidney Colvin. With numerous illustrations. Medium 8vo. Cloth, price 28s.; cloth, bevelled boards, gilt leaves, price 30s.
- WOOD (Major-General J. Creighton).**  
Doubling the Consonant. Small crown 8vo. Cloth, price 1s. 6d.
- WOODS (James Chapman).**  
A Child of the People, and other poems. Small crown 8vo. Cloth, price 5s.
- Word was made Flesh.** Short Family Readings on the Epistles for each Sunday of the Christian Year. Demy 8vo. Cloth, price 10s. 6d.
- WRIGHT (Rev. David), M.A.**  
Waiting for the Light, and other Sermons. Crown 8vo. Cloth, price 6s.
- YOUMANS (Eliza A.).**  
An Essay on the Culture of the Observing Powers of Children, especially in connection with the Study of Botany. Edited, with Notes and a Supplement, by Joseph Payne, F.C.P., Author of "Lectures on the Science and Art of Education," &c. Crown 8vo. Cloth, price 2s. 6d.
- First Book of Botany.** Designed to Cultivate the Observing Powers of Children. With 300 Engravings. New and Cheaper Edition. Crown 8vo. Cloth, price 2s. 6d.
- YOUMANS (Edward L.), M.D.**  
A Class Book of Chemistry, on the Basis of the New System. With 200 Illustrations. Crown 8vo. Cloth, price 5s.
- YOUNG (William).**  
Gottlob, etcetera. Small crown 8vo. Cloth, price 3s. 6d.

LONDON:—C. KEGAN PAUL & CO., 1, PATERNOSTER SQUARE.





the 1990s, the incidence of *S. flexneri* has increased in the United Kingdom [10]. In the United States, *S. flexneri* has been reported to be the most common serotype of *S. flexneri* isolated from children with acute colitis [11].

There is a paucity of data on the epidemiology of *S. flexneri* in the United Kingdom. In the 1970s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [12]. In the 1980s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [13].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [14]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [15].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [16]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [17].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [18]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [19].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [20]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [21].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [22]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [23].

In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [24]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from children with acute colitis in the United Kingdom [25].